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ARTICLE I.

LIFE AND LABORS OF AUGUSTINE.

Augustine has always been regarded as one of the most prominent of the Christian Fathers, if not the most learned, the greatest, distinguished for the earnestness and energy of his piety, and his eloquence and success as a preacher. His name was identified for centuries with the doctrinal faith of the Church, and when apparently forgotten, was rescued almost from oblivion by the Monk of Erfurt, and given anew to the world. We propose, in the present article, to consider the life and labors of this great and good man.

He was born, during the reign of Constantius, at Tagaste; a city of Numidia, in the northern part of Africa, November 13th, A. D. 354. His parents, although not wealthy, were in comfortable circumstances, and desired the education of their son, but influenced by different motives. The father, Patricius, a heathen until near the close of his life, sought his worldly advancement; the mother, Monica, an eminently pious woman, vigilant and faithful, thought of his usefulness in the Church and the interests of Christ's cause. She labored for his spiritual good, teaching him in infancy to pray, and striving to imbue

VOL. XIX. No. 72. 1

his youthful heart with the principles of Christianity. His education received more than ordinary attention. No expense was spared by his father in furnishing him with the best advantages for literary culture. The elementary studies he pursued in his native place, after which he was sent to Madaura. In early life he gave evidence of more than ordinary talent, a most retentive memory, and great emotional power. He disliked severe disciplinary labor. He had a great aversion to the study of the Greek and the exact sciences, but was deeply interested in Roman literature and poetry. Virgil's story of Æneas he never read without tears, but he confesses he had no tears for his own sins. He tells us how much he neglected the means of improvement through a sinful love of play, and says that almost the only motive which stimulated him to diligence was the dread of punishment. In subsequent life he freely acknowledges the sensuality of his youth, his early pride and ambition, and refers to his inordinate love of praise, and the manner in which he was carried away by his love for theatrical amusements. In reference to the sins of his youth, he expresses the important truth, that God justly converts sin into its own chastisement, its enjoyment leaving a sting, and filling the mind with gall and bitterness. "For thou," says he, "hast ordained it, that every inordinate affection should be to itself its own punishment and torment." He complains of the austerity of his teachers, and laments that they did not urge him to duty by more noble, generous motives. So rigid an attention to accuracy was required that he says many of the scholars would have sooner been guilty of some criminal offence than a solecism in discourse, and that he would rather have deceived his teacher, or practiced falsehood on his school-fellows than let slip any improprieties in his speech. He refers, in a touching manner, to the seductions of evil society, and of the particular vice of impurity, to which he was addicted, and which he ascribes to the reading of plays, frequenting the theatre, to idleness and the influence of ungodly associates.

At the age of sixteen, his father took him from Madaura with the view of transferring him to Carthage to complete his education, but regarding him as too young to be sent to so populous a city, he kept him at home for a whole year. His time was unoccupied. He fell into indolent and vicious habits. He confesses that he was ashamed to

be thought less wicked than others. "When I heard them boast of their licentious practices," he says, "I had the mind to engage in the same." When he was seventeen, he went to Carthage. Here he rose to the highest position in rhetorical studies, and so intense was his devotion to books, that he could scarcely be restrained from the most rigid application. In his subsequent confessions, he says, he was influenced by no other incentive than vanity and ambition. He maintained an outward regard for virtue, but he acknowledges that he was, at the time, immersed in the filth of impurity. "I came to this place," he writes, "with the flames of lust burning around me on every side. As yet I knew nothing of the love of God, although abundantly devoted to other objects of affection. Wholly absorbed in worldly pursuits, I turned away in disgust from the snareless road of heavenly security." It was during his sojourn in Carthage, that he lost his father, who, by the consistent and faithful efforts of his wife, was, in the latter part of his life, won to the Saviour, and died in the faith.

Augustine continued his studies at Carthage. Cicero was his favorite author. He was particularly benefited by his *Hortensius*, an exhortation to the study of wisdom. This work produced on him a marvellous effect. It broke in upon his course of depraved indulgence, filled his mind with a contempt for riches and honors, awakened within him new aspirations, and inspired him with an ardent love of wisdom. He felt that he must renounce his vicious practices and become a philosopher. As he had heard Aristotle highly commended, he procured a copy of the work, and his ten categories he read and understood all without a teacher. At length, he became tired of heathen authors, even of Cicero's *Hortensius*, because in them there was no reference to Christ; the instructions of his mother had made upon his heart a deep impression. He began to read the Holy Scriptures, but with no zest; his mind was vacillating between the world and God. There was the constant conflict between his ambition and lust, on the one hand, and the remorse and aspirations of his soul, on the other. He was thus easily brought under the influence of Manicheism. In these errors he continued for more than eight years. The Manichees gratified his vanity and soothed his self-love. They put forth the most exalted pretensions to wisdom, spoke of the higher cogni-

tion of the reason, and claimed to be the greatest lovers of truth. "They were always talking," he says, "of the truth, the truth, and yet formed the most absurd opinions of the works of nature, on which subjects the heathen philosophers far excelled them. They seduced me, partly by their subtle and captious questions as to the origin of evil, and partly by their blasphemies against the Old Testament saints." They fascinated him by their views of the sufficiency of human reason, but they could not satisfy his doubts in reference to the origin of evil. For a time, he again adopted the scepticism of the Platonic philosophy.

At the age of twenty, Augustine determined to relieve his mother, whose income was limited, from the burden of supporting him. He, therefore, repairs to Tagaste and opens a school for instruction in rhetoric. He remained here, five or six years. "All the time," says he, "my mother was praying for me, being more solicitous on account of the death and ruin of my soul, than other parents are for the death of the body. About this time she was favored with a dream, by which she was much comforted. She appeared to herself to be standing on a plank, surrounded by dark waters, when a friendly looking person came to her, and asked the cause of her afflictions. She said they were chiefly on my account; when he told her to be of good cheer, saying 'Ere long, your son will be standing on the same plank with you.'" Monica could never give up her beloved son, although he had plunged into gross dissipation, and was so passionately fond of the theatre, and had openly embraced Manicheism. With persistent care she watched his wayward steps, and continued with her tears and her prayers to sow the seeds of religious truth, which, though long ripening, could never be eradicated, and which finally yielded precious fruit. In her distress, on a certain occasion, she applied to a learned and pious minister of the gospel, and represented to him the case of her wandering and heretic son. She received from him some general encouragement, but this did not assuage her sorrow. "When he had uttered these things," says Augustine in his Confessions, "and my mother refused to be comforted by them, but urged him more and more, weeping profusely, and beseeching that he would see me and expostulate with me, her counsellor, as if worn out with her importunity, said, 'Depart; it cannot be, that the son of those tears can perish.' These words, she often re-

marked to me, she received as almost an oracle from heaven." She cherished the fond assurance that her son would yet surrender his heart to the Lord, although her faith was often severely tried by delay, and the reckless course he pursued.

At this period he had a dear friend, who was his constant companion in all his studies, and whom he had led into the mazes of Manicheism. This young man, seized with serious illness, abandoned his errors, was converted and baptized. He subsequently recovered from the attack and, when Augustine rallied him in reference to what had occurred during his sickness, his friend, with an earnest and unexpected freedom, requested him never to address him in that strain again, adding that if he did, he would avoid his society, and consider him as an enemy. Soon afterwards the young man relapsed into the same disorder, which terminated fatally, but he died peacefully, rejoicing in the Saviour. Augustine was deeply affected, and, for a time, overwhelmed with grief. Whithersoever he turned his eyes, the image of his friend was before him, and death seemed to be continually impending. Depressed in spirits, and inconsolable for the loss of his dearest companion, he felt that he could no longer remain in his native place, where every object vividly brought to his mind some associations of the past. This was another means employed in God's providential dealings for the return of the prodigal son to his Father's home.

At the age of twenty-five he removed to Carthage, where, for several years, he taught grammar and rhetoric. It was during the latter part of his residence here, that he became so dissatisfied with the Manichean system, and hearing that a Manichean bishop, of great learning, was expected to visit Carthage, he became impatient to see him, hoping that he would remove all his doubts and difficulties. This was the celebrated Faustus. "On his arrival," says Augustine, "I found him an agreeable speaker, who could deliver his fancies in a persuasive manner. But by this time I had learned, that style and manner, however desirable, were no substitute for truth. On conversing with Faustus he acknowledged his ignorance of all philosophy. Grammar alone, with some Ciceronian and classic furniture, made up his stock of knowledge, and supplied him with that copiousness and elegance of diction, for which he was distinguished. My hope of discov-

ering truth was now at an end. I remained still, by profession, a Manichee, because I despaired of succeeding better in any other way. That same Faustus, who had been the snare of death to so many, was the first, under God, to relax my fetters, though contrary to his own intentions." This was another link in the chain of his reclamation.

Augustine is now in his twenty-ninth year. Perplexed in mind, and dissatisfied with his position, he determines to leave Carthage for Rome, without the knowledge of his mother, whose prayers for his conversion are multiplied. Soon after he reached Rome he was attacked with violent fever, and was brought near the grave; but he recovered, through the influence chiefly, as he afterwards thought, of his mother's unceasing prayers on his behalf. He opened a school at Rome. His lectures were well attended. Men went away with admiration of his learning and abilities, but as they failed, according to their promises, to remunerate him adequately for his services, he gave up the school and went to Milan, at the time the residence of the Emperor Valentinian. Here he was received with great applause, and was held in high esteem. Ambrose was Bishop of Milan, and Augustine, desirous of becoming acquainted with this dignitary in the Church, called on him. "He received me," he says, "like a father, and I conceived an affection for him, not as a teacher of the truth which I had no idea of discovering in the Church, but as a kind and agreeable friend. I studiously attended his Lectures, but only to criticise his rhetoric, and see, whether fame had done justice to him, as an orator. As I had now despaired of finding my way to God, I concerned not myself about the sentiments of Ambrose, but only with his manner and language. Still the truths, which I strove to disregard, forced themselves upon my mind, and I was gradually brought to listen to the Bishop's doctrine. I found reason to rebuke myself for the hasty conclusions I had formed as to the perfectly indefensible claims of the law and the prophets. A number of difficulties, which the Manichees had started with regard to them, found an easy solution in the expositions of Ambrose. The possibility of finding truth in the Church of Christ, was forced upon me, and I began to consider by what arguments I might convict Manicheism of falsehood." He still, however, remained unconvinced, alienated from the truth. Among

the difficulties, which seemed to lie in the way of his conversion, was the low estimation in which he had been taught to regard the Old Testament Scriptures. He could not think of God as a purely spiritual being. In reference to the reality of divine things he wanted demonstrative certainty, the fullest intuitive evidence. Through the fear of believing false things, he was inclined to reject that which was true. His mind was much disturbed as to the origin of evil. His views were all wrong in respect to the incarnation of the Redeemer. He regarded Christ as a mere spectre, a phantom, having no real body of flesh and blood. "Hence," he says, "arose my fantastic ideas of Jesus, so destructive of all piety. For how could a fantastic, phantom-like death, such as I believed Christ's to be, deliver my soul." On such deep and abstruse subjects, his thoughts were constantly exercised. His mind was agitated with the deepest anxiety. He often envied the miserable beggar whom he saw on the streets, so happy and merry. God was leading him to a Rock higher than himself. His difficulties yielded, one after another. The errors, which he had adopted, were abandoned under the faithful ministrations of Ambrose, and the more powerful teachings of the Holy Spirit. He became satisfied of the excellencies of the Christian religion. But there was still an obstacle to his entering the kingdom of Christ. He longed for deliverance from his long-indulged and easily-besetting sin. "The enemy," he says, "held my will, and of it he made a chain, with which he had fettered me fast; for from a perverse will was created wicked desire, and obeying this, lust produced habit, and habit, once fixed, produced a kind of necessity with which, as with certain links, closely connected, I was kept shackled in cruel slavery. I had no excuse, as formerly, when I disbelieved the truth, for now I was convinced of it, but was still fettered." The prayers of his mother, however, prevailed. The truth had taken possession of his mind. The Holy Spirit was operating on his heart. How he struggled in his effort to gain the mastery over sinful habit, can be best presented in his own language. "In the agitation of my spirit," he says, "I retired into the garden, knowing how evil I was, but ignorant of the good, thou hadst in store for me. With vehement indignation I rebuked my sinful spirit, because it would not give up itself to God. I found that I wanted a will. Still I was restrained, and thou wast

urgent upon me with severe mercy. My old vices shook my vesture of flesh, and whispered, 'Are we to part? and forever? Canst thou, then, live without us?' On the other, hand appeared the chaste dignity of Continnence: 'Canst thou not,' said she, 'perform what many have performed, not in themselves, indeed, but in the strength of the Lord? Cast thyself upon him. Fear not; he will not suffer thee to fall.' Such was my internal controversy. When deep meditation had collected all my misery into the view of my heart, a great storm arose, producing a large shower of tears. I prostrated myself under a fig-tree, and, with flowing tears, I spoke to this effect: 'How long, Lord, wilt thou be angry? forever? Remember not my old iniquities. How long shall I persist in saying, *To-morrow*? Why should not this hour put an end to my slavery? As I thus spoke, and wept in the bitterness of my soul, I seemed to hear a voice, saying unto me, *Take up and read! Take up and read!* I took up the Epistles of Paul, which I had by me, and read the following passage, which first struck my eyes: 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof.' Nor did I chose to read any thing more. Immediately the struggle was ended, and my doubts vanished." There were now no pangs of conscience, no forebodings of the unpardoned soul, no bondage of the enslaved will; the conflict had ceased, the victory was gained.

The first thing he did was, to go and impart the result to his pious mother. The intelligence he had to communicate, he knew, would gratify her anxious heart. Her sorrow was, indeed, turned into joy. This change occurred A. D. 386. Accompanied by his mother, he now retires to a rural home near Milan, where, by prayer and fasting, and watchfulness against the evils of his own heart, and the temptations of the world, he earnestly labored. He mourned, with genuine and unaffected sorrow, over the sins of his past life, and constantly endeavored to disengage his affections from the creature, and to prepare himself to lead a new life in Christ. He looks forward with aspirations and longings. He, reposes with joy unutterable upon the perfections of God and the realities of eternity. But his entire confidence of success, was in the

divine promise. His prayer was: "My whole hope is in nothing else, but in thy exceeding great mercy, O Lord, my God. Give me what thou commandest, and command what thou wilt." He prayed especially for purity of heart, and for perfect divine love, feeling that he was under obligation to devote his whole soul to God, and to redeem, if possible, the precious time he had lost. His expressions of love to the Saviour, are now of the most devoted, ardent character, most strikingly illustrating the words of our Lord, "To whom much is forgiven, the same loveth much." He watched most assiduously against the risings of pride and vain-glory. With the greatest care he labored to control his tongue, and to triumph over all his spiritual foes. His effectual relief he found in casting himself into the arms of divine mercy, and with tears of true penitence imploring the promised assistance. The work of grace made rapid progress in his heart. Under a sense of his own unworthiness, he grew daily in humility and holiness, and was more fully consecrated to the service of his Master. He became a catechumen and, in the thirty-third year of his age, A. D. 387, was baptized by Ambrose, to whose spiritual instructions he was greatly indebted for his new experience. After his baptism all his distress of mind with regard to his past life was dissipated, and he enjoyed evangelical peace—that peace which passeth understanding.

Soon after this Augustine, with his mother, went to Rome, with the design of returning to Africa. While waiting for a vessel, this best of women, sickened and died. She had lived to witness the conversion and baptism of her son. The wishes of her heart were gratified, the chief object of her life was attained. She was now ready to depart, and the summons came quickly. Her work on earth was done, and she rested in the bosom of her Saviour. But how deeply the son felt his loss. How he now valued the influences which had been exercised over him in childhood and in wayward youth.

"A child of prayer, he knew a mother's worth,
Knew well the silken cords she round him flung
To hold him back from crime and wo and death."

Having performed for her the last sad offices of affection, according to her request, in a land of strangers, for she

VOL. XIX. No. 73. 2

observed, "No place is far from my God, and I do not fear that he will not find me in the resurrection," he sailed for his native place, where he lived upon his own estate, for almost three years, in retirement, engaged in exercises of devotion, and the study of the Scriptures, and in directing anxious inquirers who came to him to gain a knowledge of the truth. Wishing to be free from worldly cares, he gave to the Church his paternal estate at Tagaste, reserving for the maintenance of himself and his son, Adeobatus, no more than a small annual allowance. He gathered together a number of brethren in Christ, who lived with him in common, and prosecuted their professional studies. This was the origin of the order so long known in the Church by the name of the "Hermits of St. Austin," or the "Augustinian Eremites;" an order which existed, in the time of the Reformation, and of which Martin Luther was a member. It was by means of this order, not less than by his own personal efforts that Augustine disseminated his religious views, and contributed so much to the general revival of evangelical piety.

After a seclusion of three years, Augustine came forth to engage in the great work of preaching the gospel. Ordained a presbyter under Valerius, at Hippo, a city not very far from the place of his birth, now called Bona, he soon after became associated in office with the Bishop, and on his death assumed the entire charge of the Diocese. He consented to preach only because he felt that an obligation, from which he could not be released, rested upon him. He deeply realized the responsibility of the office. "There is nothing," he says, "in the world more easy than the office of a bishop, priest, or deacon, if it be performed in a slight, careless, or complying manner, but nothing really more miserable, or more criminal and unjust in the sight of God, if it be not discharged in the manner our Great Leader commandeth." He adds: "That, although he was formally convinced of the truth, he now felt it much more sensibly than when he viewed it at a distance, and he feared the Lord had called him into a tempestuous sea, to correct him and chasten him for his sins." But he regarded this, as the chief part of the ministerial office, and never ceased preaching regularly, until the day of his death. On his election to the episcopate, he laid aside his monastic habits, and entered with zeal upon his pastoral duties. The Church at Hippo he considered his spe-

cial field of labor, but having many churches to oversee, he was often absent performing services at other places. In addition to his pulpit and pastoral labors, he was continually occupied in the defence of the truth, in controversies with the Arians, the Manicheans, the Pelagians, the Donatists, and others who opposed and perverted the gospel, and in discussing the great doctrines of the gospel, in solving difficult questions, cases of conscience, correcting abuses, and guiding inquirers to a knowledge of the truth.

As a preacher he was greatly admired by his contemporaries. Paulinus, one of his correspondents, speaks of him as a spiritual magistrate and physician, the renowned teacher of Israel, the salt of the earth, a candle rightly set upon the candle-stick of the churches; calls his mouth a conduit of living water, and pronounces his words celestial. Audax designates him as the oracle of the law, the restorer of spiritual glory, the dispenser of eternal truth. His discourses were heard with acclamations, and the results were remarkable. He was often interrupted by the plaudits of the people, so that he was obliged to stop and cry out: "It is not your applause I want, but your tears." Although less brilliant and eloquent than Chrysostom, he was more profound and evangelical. Luther declares, that since the time of the Apostles, the Church had no better teacher than Augustine, and Calvin, with few exceptions, adopted his whole doctrinal system. Bossuet considered him as his master, and carried his writings continually with him. Maury pronounces him a new apostle, a man of vast genius, profound science, keen sensibility and vehement eloquence. Of his discourses which are not regular orations, but homilies, there are extant about four hundred, not all written out by himself, but some of them taken down by others, as they were delivered. They were preached at different times, during a period of forty years, and resemble very much the familiar instructions of a teacher to his pupil, or of a parent to his child, designed not to entertain the learned, but to enlighten the common people. He well understood the workings of the human heart. He could disarm prejudice on the spot, and compel his opponent to surrender to the influence of the truth as he uttered it. He knew how to penetrate a subject, to present it clearly and forcibly, to reach the heart of his audience. As an illustration of his power, Possidius tells us, that, one day when speaking against the Manichean

heresy, a rich and powerful patron of the sect, happened, as he passed, to step into the house. So impressed and convinced was he by the discourse, that after the services he came and cast himself at the feet of Augustine, and, suffused with tears, confessed his errors, and was, subsequently ordained to the Christian ministry. On another occasion he was very desirous of withdrawing the people of Cæsarea, in Mauritania, from a most revolting and cruel practice. During a particular season of the year, citizens, neighbors, brothers, parents, and children, having formed themselves into a kind of battalion separated into two parties, engaged, for some days, in battle with stones, each one killing whom he could. In this Christian effort he was also successful. The horrible custom which had been transmitted from father to son, and had been incorporated into the very being of the people, was abandoned. He says: "I was not disappointed; for it is now eight years, and no attempt has yet been made to renew the spectacle." In like manner, through his influence in the pulpit, many other practices, peculiar to the age, were abolished and a healthful public sentiment introduced into the community. His sermons were delivered in the Latin, the language necessary to meet the wants of the people, and usually one a day, some days, two, so anxious was he to save immortal souls. His desire for the spiritual and eternal welfare of his flock, was earnest beyond expression.

He was a most diligent student of the Scriptures, and an able defender of the faith. As a polemical writer, he has scarcely his superior among uninspired men. Himself once entangled in the mazes of Manicheism, and understanding its destructive principles, after his conversion, he zealously labored to expose the errors of the sect. Discovering that many of the people were led astray by the system, he challenged Fortunatus to a public discussion, which continued two days; he so pressed his adversary with his arguments, that he was unable to reply. Although regarded by his friends as a successful disputant, he so completely failed, on this occasion, that he left Hippo, and most of his followers embraced the Christian faith. With others, representatives of erroneous views maintained in that day, he had animated discussions. The latter part of his life he was engaged in the Pelagian controversy. To him, it is supposed, the Church is, in a great measure, indebted for the overthrow of this pernicious heresy.

Of the works of Augustine, his *Confessions* and his *Retractions* are most celebrated. The former contains the thoughts and spiritual experience of an extraordinary intellect in its deepest hours of humiliation, of an earnest soul in its most critical and impassioned moments. His soul, in its heavenly soliloquies, in its pantings after God, as it rises on the wings of spiritual ecstasy, from a mind naturally speculative and dialectic, often finds expression in the most fervid terms of the sonorous and rythmical Latin language. *Dulcissime, amantissime, benignissime, preciosissime, desiratissime, amabilissime, pulcherrime, tu melle dulcior, lacte et nive candidior, nectare suavior, gemmis et auro preciosior, cunctisque terrarum divitiis et honoribus mihi carior quando te videbo? Quando apparebo ante faciem tuam? Quando satiabor de pulcritudine tua?* The *Retractions* is a critique on his own productions, begun in the seventy-second year of his age, and designed to be an impartial review of his earlier writings. He made no pretensions to infallibility, and did not hesitate, near the close of his life, to expose, with candor, errors that he held at the commencement of his Christian life.

As a man, Augustine was distinguished by simplicity of dress and manners, temperance in eating and drinking, and meekness and patience under trials and injuries. To Jerome, with whom he had once a dispute, he writes: "If I have offended you, my dearest brother, I beseech you, by the gentleness of Christ, to forgive me, lest by hurting me in return, you be induced to render evil for evil. I see that I am far inferior to you in the knowledge of the sacred Scriptures." In another letter he says: "I entreat you again to correct me confidently, when you perceive me to stand in need of it, for though the office of a bishop be greater than that of a priest, yet in many things is Augustine inferior to Jerome." Against no vice did he so resolutely set himself as against detraction. He was so careful not to speak evil of the absent, or to encourage it in others, that he had written in legible characters upon his table the following distich:

*Quisquis amat dictis absentem rodere vitam,
Hanc mensam indignam vocerit esse sibi.**

He was ever diligent in business. None of his time was

*"Far from this table be the worthless guest,
Who wounds another's fame, tho' but in jest."

wasted. He was careful to gather up the fragments, that nothing might be lost. He seldom made visits, except to orphans and widows, the sick and the afflicted. He possessed a kind and affectionate disposition, which was elevated and greatly improved by religion, of which his whole Christian life was a most beautiful exemplification. He may sometimes have fallen into the austerities and superstitions of his times; he did not wholly escape the faults and the corrupt taste of the age, but he was a man of eminent piety. He dreaded the praises of the world more than its censures, its caresses more than its persecutions. The foundation of his superior Christian excellence, lay in his great humility. "Attempt not," says he, "to attain true wisdom by any other way than that which God has enjoined; which, in the first, second and third place, is *Humility*. And this I would answer as often as you ask me. Not that there are no other precepts, but unless humility goes before, accompanies and follows, all that we do well is snatched out of our hands by pride. As Demosthenes, the prince of orators, being asked which, among the precepts of eloquence, was to be observed first, is said to have answered, *Action, Action*; and which was the second? *Action*; and which was the third? *Nothing else*, said he, *but Action*. And if you ask me concerning the precepts of the Christian religion, I should reply, *Nothing but Humility*. Our Lord Jesus Christ was made so low in order to teach us this humility."

Augustine lived in troublous times. He witnessed the devastation of his country, and his beloved Hippo besieged by the ruthless Vandals. Genseric sailed from Spain into Africa, A. D. 428, with an army of eighty thousand, and carried desolation and carnage, whithersoever he went. Churches were burned, or razed to the ground, Christians were objects of cruel persecution, the clergy were stripped of all their possessions, and driven from their homes. Augustine, deeply affected by the evils, the trials and the sufferings, with which his country and the Church were afflicted, fervently prayed that God would deliver the city, or give his servants strength and grace to endure with resignation all that might be imposed, or that he might himself be taken out of the world. He urged upon the people the duty of patience and submission, under all their trials—these terrible scourges which their sins richly deserved. The siege lasted fourteen

months. In the third month, he was attacked with a fever, which from the commencement of the illness, he supposed would be fatal. In his meditations he had often looked forward to death, and he found himself peaceful and happy in prospect of the event. David's penitential Psalms he had inscribed on tablets and hung on the wall of his chamber, that he might have them constantly in view. For several days before he expired, he desired to be left alone as much as possible, that he might devote himself entirely to meditation and prayer. The desires of his soul, in which he sighed after the glories of eternity, were too great to be contained within his breast. "Then," said he, "shall we bend to Him the whole attention and all the affections of our souls, and shall behold him face to face; we shall behold and love—we shall love and praise." He adds: "Till I shall come, till I appear before him, I cease not to weep, and these tears are as sweet to me as food. With this thirst, with which I am consumed, with which I am ardently carried towards the fountain of my love, whilst my joy is delayed I continue to burn more and more vehemently. In prosperity, no less than in adversity, I pour forth my earnest desires with tears." His mental faculties continued unimpaired until the last, and he calmly passed away A. D. 430, in the seventy-sixth year of his age, forty of which were spent in the ministry of reconciliation. It was believed that in answer to his supplications, the city of Hippo was preserved from capture, and the desolations which threatened. In many other instances his prayers were so signally answered, that the results are ascribed, by Roman Catholic writers, to miraculous interposition.

In the study of the character and labors of this eminently pious and useful man, standing out so prominently in Christian antiquity, we are struck with the power of maternal faithfulness. Not only his usefulness, but his salvation, was, under God, due to the earnest prayers and faithful instructions of a devoted Christian mother. Through remarkable and varied providences he was brought, by these influences, to a believing reception of the gospel in its purity and simplicity; and a life of ever-expanding consecration to God, and entire devotion to his service, followed.

We, also, see how much may be accomplished by one man, who is fully converted to God, and thoroughly im-

bued with the spirit of his Master, whose heart is in earnest sympathy with the great work of life. Who shall say how much such a mind, acting steadily, patiently resolutely, in its appropriate sphere, and through a long life, may accomplish for the improvement and exaltation of the race? His influence for good is not only on the present, but the future. Being dead he may speak to succeeding centuries, till the end of time; his power may be felt throughout the endless ages of eternity.

ARTICLE II.

PREFACE TO THE SECOND EDITION OF SCHMID'S DOGMATIC THEOLOGY OF THE EVANGELICAL LUTHERAN CHURCH. TRANSLATED FROM THE GERMAN.*

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That, after the lapse of three years and a half, a second edition of this work has been demanded, I may perhaps regard as an evidence that I did not at the first undertake a superfluous or useless task. Wherefore I do not think it necessary upon the appearance of this second edition, to repeat the apology for my undertaking which seemed to be required in the first instance. I can not, however, refrain from expressing the joy I experience from the fact

* It was contemplated, some years ago, to present to the English reading theological public, the admirable compend of Lutheran Theology, prepared by Professor Henry Schmid, of Erlangen. The undertaking having failed, several portions of the translation appeared, from time to time, in the *Evangelical Review*, and, at the request of the Editor, some additional fragments, viz.: the Preface and Prolegomena, are furnished for publication through the same channel. Without endorsing all that is herewith presented, we nevertheless cordially commend it to the careful study of all who love our Lutheran Zion. "Prove all things; hold fast that which is good." We have no reason to be ashamed of our fathers; but can, doubtless, heartily unite with the author of the work, from which we translate, when he says: "Although I highly esteem, I do not over estimate, the old theologians, with whom I have here been engaged, much less do I suppose that in consequence of their labors all further effort is unnecessary."

C. A. H.

that my book has found readers. And I may be permitted to give vent to this feeling the more freely, inasmuch as I have not here offered the result of my own intellectual labors, and inasmuch as the only merit I could claim would be to have faithfully presented the labors of a former age. The reception that my book has met with proves that the necessity of the study of the Old Theology is acknowledged, and I may believe that I have contributed somewhat to render this study easy. This is the accomplishment of my wishes. And I do not therefore regret having given the book this peculiar character, refraining altogether from interlarding it with opinions of my own, and endeavoring only to spread the materials before the reader as completely as possible for his own inspection. If I have thereby assigned myself but a humble task, I have at all events, as I may hope, fully accomplished it. It was perhaps fortunate for the book that I composed it at a time, in which I was actuated by no other motive than a desire profitably to employ some leisure hours. My object was not to make myself known to the literary public, and hence it was easier for me to conceal myself behind my subject. If something has been accomplished by thus republishing the Old Theology in all its essential features faithfully and somewhat in *extenso*, (and this I assuredly believe has been the case,) and if I have done this in the proper manner, then I have accomplished my purpose.

And I have observed, with pleasure and gratitude, that the majority of the literary journals that noticed my book, judged it according to the design I had in view in its composition. If, on the other hand, I have in certain quarters been so misunderstood, as though it were my opinion that all that is needed to meet the wants of the present day is the immediate adoption of this Old Theology, I may be allowed to stifle my regret that such an opinion should have been entertained than to refute it at length. This misunderstanding cannot have sprung from my own statements, for these express nothing more than a profession of adherence to the doctrines of our Church, and of respect for the intellectual effort displayed in the Old Theology. He who adopts the Confession of his Church, however, does not thereby sanction the form of the theological system in which these doctrines are scientifically developed and displayed, and even the author of "German Protest-

antism," accords his highest admiration "to the amazing diligence, with which (at that day) certain departments of theology, especially Dogmatics and Polemics, were cultivated; to the intellectual acuteness with which all the separate parts of the doctrinal system were developed; to the fine tact which perceived the most distant consequences that would result from the granted premises, in the remotest regions of thought, in the obscurest corners of the extensive edifice of doctrine; finally, to the magnificent and, in a certain sense, faultless character of the doctrinal system of the Church, from which future times may vastly profit," although he "perceives in this running astray of the mighty reformatory genius into nothing but bodies of divinity, theological *loci communes*, manuals of doctrinal theology and lists of controversies, upon the whole a fundamental deterioration of the Protestant Church spirit, which could not fail, in time, to give rise to the most dangerous consequences." If I have therefore not given occasion to this misunderstanding by my own remarks, neither will I be responsible for it. As to my scientific attainments, if any one desires to form an opinion concerning them, I must refer him to my late work on "The Syntetic Controversies in the days of George Calixtus," and as to my views in regard to the Old Theology, and the difficulties with which the old theologians were encumbered, they may be ascertained from the dissertation appended to this work. What I have there said will suffice to show that, although I highly esteem, I do not overestimate the old Theologians, with whom I have been here engaged, much less suppose, that in consequence of their labors all further efforts is unnecessary.

As my work was favorably received in the form I had originally given to it, I did not allow myself to entertain the idea of arranging it differently in a second edition. And as no essential defects were pointed out to me by those journals which criticised my work upon the principles, according to which it was written, and in reference to the design for which it was written, I confined my labor in the preparation of this second edition, merely to the careful revision of the text contained in the first edition, and of the selection there made of authorities. That this duty was carefully performed, will be apparent to any one who compares the two editions. I refer him particularly to the article on the Freedom of the Will, of the *Communicatio Idiomatum*, on the State of Humiliation,

on Regeneration and Conversion, and the Sacraments. In the preparation of this second edition, I have also been able to make use of all the volumes of Calovius' *Systema Locorum Theologicorum*. In addition to which there is but one other work from which I have quoted, which only recently came to hand, viz.: L. Hutter's *Loci Communes Theologici*. This work, as is well known, is particularly important, inasmuch as it discusses at length, the relation of the strictly Lutheran theology to the Melancthonian, and is further distinguished from the writings of the other theologians of that day, by giving more information in regard to the history of the development of the particular doctrines. To introduce a larger number of theologians I did not regard as at all necessary. Those from whom I have quoted, represent with entire adequacy the time to which I had limited myself. If, on the other hand, it has been doubted, whether I acted judiciously in adding Hollazius to the number, I must regard this opinion as unfounded. Hollazius stands, it is true, at the extreme limit of the orthodox age, but he nevertheless belongs in his whole spirit and compass of opinions to that age. And a comparison of the passages, quoted from him in my book with those taken from the other theologians, will easily make it appear that there is not between him and them the least contradiction. As Hollazius is more brief and concise than his predecessors, it was convenient for me to quote the more frequently from him, and I did not feel myself bound to renounce this privilege, from the fact that his life extended into an age that already began to think differently. Enough, that he did not share the current views of his day. Besides, in the one case, in which Hollazius inclines somewhat towards Pietism, I have taken especial notice of this fact, without, however, going into a discussion of his opinion; I refer namely to the topic, *De Illuminatione*.

A further improvement in this second edition is finally this, that in accordance with the wish expressed by some, I have added to the quotations, the number of the page where they may be found. But this I did only in the case of the larger works, inasmuch as in the smaller ones the citations are easily found. Gerhard I quoted, of course, from Cotta's edition; Colovius, from the edition of 1655-1677, the only one, so far as I know; Hutter according to the edition of 1661 and Quenstedt from that of 1691.

I now repeat, from the preface to the first edition, some remarks that I desire to present to the readers of the present edition.

"I said, at the commencement, that I based my representation upon the whole series of theologians, as far as Hollazius. Those who are acquainted with the Old Theology, will approve of my course, in not breaking off with one of an earlier date, and, on the other hand, in not introducing those of a subsequent age. These theologians we must regard as the representatives of Lutheran theology, and we must take them altogether, if we would have a complete picture of Lutheran theology. For the theological system was not fully formed by the first who wrote professedly upon the subject, but it was gradually moulded into the systematic whole, that now lies fully developed before us. The difference between the earlier and later Theologians of this period, does not indeed lie in their doctrinal views, nor simply in their method of arranging their materials, but it arises from the fact that, upon the basis of the fundamental doctrines, the others were gradually and distinctly developed, and finally interlocked in one harmonious whole. The manner in which this development occurred is the following :

Melanchthon, who stands first in the series of Lutheran theologians, in the first editions of his *Loci*, discusses only what is peculiar to the doctrine of the Lutheran Church, and even in the following editions he treats everything that does not fall under this head, briefly and incompletely. His most celebrated commentator, Chemnitz, already aims at more fulness of systematic arrangement ; the articles on God and the Trinity, &c., are already further developed ; he employs with more freedom than Melanchthon, the works of the scholastics, especially of John Damascenus. In Gerhard, finally, this prejudice, which for other reasons, sufficiently known, was cherished against the scholastics, was so far overcome, that in the articles that had remained unaffected by the errors of the Papacy, the theological discussions of the scholastics were laid under contribution ; the whole representation of the doctrine of God, his attributes and essence, of the Trinity, of Angels, of the Person of Christ, &c., was based upon the scholastic theology. But still Gerhard did not carry out this method with uniformity, nor did he thoroughly arrange his materials ; some subjects are only

hastily sketched, as that of the Work of Christ, or he has merely collected the raw material, as in the subject of Angels. The following theologians fill up these gaps, and introduce greater uniformity in the mode of treatment. Gerhard still arranges the whole in *Loci*, and does not allow himself to reduce it to a system. Colovius first attempted this, by introducing the so-called analytic method, which was subsequently employed by all the theologians, down to Hollazius. These theologians, therefore, first reduced theology to a system. When these later theologians are accused of having been so much infected with the scholastic fondness for systematizing, as to give to theology a form too much like scholastic, I am not prepared altogether to deny the charge; but when, for this reason, I am blamed for basing my representation partly upon these later theologians, I must enter my protest. The difference between the earlier and later theologians is not so great as is often asserted. To be sure, the method of dividing the subject, and of distinguishing and sub-dividing the single dogmatic ideas, which we find in the later theologians is somewhat scholastic, and the method of the earlier writers, has the advantage of greater simplicity and ease, but that does not prevent us from paying attention also to the later theologians, whose method has the other advantage, of more accurately defining the meaning of the single doctrines, and of rendering it more difficult for heresy here to screen itself. We ought not, therefore, to esteem it an irksome task to search for the excellent kernel within the unsightly shell. When, however, the charge of scholasticism is brought, as is sometimes the case, against the contents and form of the doctrines, and made to refer to the dialectic development, which some doctrines received at their hands, we reply, this is a charge, which does not lie against the later theologians alone, nay, not even with any peculiar force against them. This is, on the other hand, the method which the theological writers of our Church adopted from the very first, and which they derived from the treatment which the doctrine of the Trinity, *e. g.*, experienced, already in the second period. We mention here, only the single topic, of the *Person of Christ*, and the form which Chemnitz already gave to it, (in his book *De Duabus Naturis in Christo*), to show that the foundation of this form of theology was laid early enough, and the later theologians only carried out the principles

consistently and in all cases. Whether, indeed, these writers did well at the first, to strike out this path, is a question that does not belong here. It appears, at all events, from what has been said, that I was not only authorized, but even required to base my representation upon the whole series of theological writers, down to Hollazius, for they together form a whole; we find no stopping places in the midst of this series; and, when we have once made a beginning with the study of the Theology of the Church, we are irresistibly hurried along from one of these writers to the other.

And Hollazius, was, moreover, the last theologian whom I could cite; for, without at all discussing the question whether, and in how far Pietism departed from the principles of Lutheranism, it is perfectly evident, that along with it, there came a period of doctrinal uncertainty, in which great mistrust was displayed in regard to the whole previous development, both as to form and substance. The still later theologians, as for instance, S. J. Baumgarten, I could of course, not employ at all, for who would think of calling theirs, an age of orthodoxy! They can, therefore, not appear in a work designed, not as a history of theology, but as a representation of orthodox doctrine.

The doctrinal writers upon whom I have based my representations, are, therefore the following: Melancthon, (*Loci Communes Theologici*, 1543,) Chemnitz, (*Loci Theologici*, ed. Polycarpus, Leyser, 1591;) Gerhard, (*Loci Theologici*, ed. Cotta, 1762-1781;) Hafenreffer, (*Loci Theologici*, Tübingen, 1609;) Hutterus, (*Compendium Theologiæ*, 1610;) Calovius, (*Systema Locorum Theologicorum*, Vit. 1655-77;) König, (*Theologia Positiva Acroamatica*, Rost. 1644;) Quenstedt, (*Theologia Didactico-polemica*, Vit. 1685;) Baier, (*Compendium Theologiæ Positivæ*, Jen. 1686,) and Hollazius, (*Examen Theologiæ Acroamaticæ*, ed. Teller, 1750.)

These vouchers, it will surely be admitted, represent completely the old Lutheran theology. And my having omitted many theologians of that age, can do no harm, for all that is necessary, is that the principal representatives are duly regarded.

As to the plan, according to which I have treated and quoted these theologians, I have but a few words to say. In the text, I have usually presented the separate doc-

trines, in the form in which they appear in the later theologians. I was compelled to do this, because I had to reserve the space in the notes, for the illustrations; I was authorized to do it, as I consider the consecutive series of theologians as a whole, in which the earlier ones have their deficiencies supplied and rendered more complete, by the latter; but, where this improvement has been carried to any great extent, I have not failed to mention it. My principal object in the notes, was to present proof passages, but, I also took occasion to observe in them, the disagreements, usually of small account, between the authors quoted, and whatever was necessary to be said with regard to their methods of arrangement.

In the selection of the illustrations, I did not proceed chronologically; I did, indeed, cite from the earlier theologians whenever it was possible, and usually placed these passages first; especially was this the case with Chemnitz, because his style is the freshest and liveliest; with this exception, however, I selected those passages which seemed to me most clear and precise, without regard to the question, whether an earlier writer had similarly expressed himself on the same topic. I add this remark, for the purpose of guarding against the opinion, that in any particular case, the writer, whose words I quote, had been the first to view it in the light, there represented. Where this is the case, and where it was important that this should be known, I have always expressly mentioned the fact."

I submit to the learned public, this second edition, with the same wish, with which I accompanied the first, viz.: That my book might contribute something, to render the study of the Old Theology easy, and to incite others to engage in it. Although, entirely different, and much larger demands must at the present time be made upon a system of divinity, surely no judicious divine will deny that a most direct reference must be had, in every such system to the Old Theology, in which the Confession of the Church has been preserved in unspotted purity, cherished with the most praiseworthy fidelity, and developed and established with the most conscientious diligence, according to the demands of theological science, at that day. These estimable qualities ensure for it, a permanent value. It has, indeed, become old, and we call it the Old Theology, but it is not antiquated, and never will become so. And hence, the necessity of our still making it the object of our study.

ARTICLE III.

THE HUMAN ELEMENT IN RELIGION.

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The Christian religion, abstractly considered, is purely a divine element. Its principles and attributes are from above, pure, perfect, absolute, as God, its Author. As a system of revealed truth, it admits of no accession, and requires no combination with other elements, to consummate its simple existence. Thus viewed, it is a constituent of Divinity itself, an outgoing of the infinite Jehovah, challenging our admiration, and the homage of our hearts.

But, religion can not well be considered abstractly. Like all the benevolent emanations of God, it designedly looks to certain objects and combinations, as the base and sphere of its operations, and can be said to have assumed the externalized form of its completeness, only when it has actually formed those combinations. That is, religion is for man; and, therefore, it must, in some way, enter into combination with man, and employ the human element, in order to bring out its nature and results.

Nor is the human element only the *object*, upon which religion operates, as a *subject*. God has constituted man a reciprocal and co-efficient in the agencies and results of active Christianity. There is a *line*, upon which the divine and human elements meet and harmonize, in the sphere of human welfare. And, though we may not locate that line, nor tell how far the divine comes over and enters into the human, or how far the human passes over and enters into the divine, yet the line has been drawn by unerring hands, and it will remain a permanent feature in the economy of grace. "For," says the Apostle, "*we are laborers together with God.*" God has instituted a work on earth, is doing that work, and has appointed his people, and especially his ministers, as co-laborers with him. It is our object, in the following article, to show how largely the human element enters into religion, and how useful this fact is to the religious teacher.

Let it be understood that the term religion, is here used in its popular sense, comprising, in common, those features of it, which proceed from God, and those which pertain to man. Religion, first and chiefly comes down from God to us; and, in so far, it constitutes the sphere of the divine element. But, in another sense, it goes out from us to men and up to God; and, in this respect, it constitutes the sphere of the human element. And it is the divinely-constituted combination of these elements, with their results, that make up religion as generally understood by Christians. This, too, as we understand it, is the Scriptural meaning of the term.

The human element, is the chosen *medium* in revealed religion. The first form, in which God was pleased to reveal himself to the fallen world, was *oral communications*. And these communications, as is well known, were generally made through certain select men, as the channel, rather than to each individual separately. Moses, the prophets, and others of smaller note, were honored with this service. God directly talked with them, made himself known to them, committed to them the principles and teachings of religion, and employed them as agents to communicate these discoveries to others. It does not appear, that these portions of revelation were at first reduced to any permanent record. But they were verbally transmitted from man to man, and have hence taken the form of *tradition*, traces of which are still found in almost all parts of the world.

Now, we can easily conceive that God might have made these communications directly to each individual, without the intervention of a medium. But He did not see fit so to do. Nor need we particularly inquire why it was. The fact is before us, and many instances of it are given in the Old Testament record.

Thus we see that, already in that early period, there were use and employment for the very nature, on whose behalf these discoveries were made. Broken humanity itself became the reciprocal of its enlightenment and deliverance. And it shows, that God even then inaugurated that combination of the elements, which should afterwards find its culmination in the Incarnation of his Son, and work out the redemption of the world.

These communications were sometimes made in a differ-

ent form, viz.: by dreams and visions, but generally through the same channel. The dreamer was *man*, and the receiver of the vision was *man*. The intervention of a symbol, or second-class medium, does not alter the case. Thus, we have the Burning Bush, the Scene of Sinai, the Shekinah, the Valley of Dry Bones, the Sheet let down from Heaven, and many others. These constitute the second form of Revelation. In their case God communicated *indirectly* with men. The symbol became the word-sign of that which God had to say to the medium. Hence, the dreamer also became the interpreter of his dreams, or else, a second agent was employed for the purpose. And so with the visions.

It would, indeed, be interesting to inquire more particularly into the reason of their doubly-veiled form of revelation. But it does not pertain to our present purpose. Here, again, we see what a prominent part man was called upon to act, in the further discoveries of religion.

But, the most striking illustration of our subject, as connected with revelation, is *inspiration*. This pertains specially to the prophets and apostles. We will not stop here, to notice the several theories which prevail on this subject, but simply keep up the idea that this great moral phenomenon has made its appearance through a human channel. It is enough to say, that these men were so inspired by the Holy Ghost, that they could work miracles, predict future events, correctly write down what was revealed to them, and answer such other purposes as were requisite to the full and final production of the sacred Scriptures. The whole Bible, in all its interesting and marvellous details, is the inspired work of man; or, more fitly speaking, the work of God, through inspired men. And surely this is not a mere casualty. It has divine appointment, and, hence, a definite use in the department of human interest. Why not give us the Bible, written and framed by his own hands, as were the tables of stone on the mount? The answer is furnished by the apostle—*"For we are laborers together with God."* The junction of the two elements being already performed, they must needs flow on together, and accomplish their joint mission to a sin-benighted world.

Look we to the department of experimental religion; there, also, we shall see that the human element has its office. When an individual, under the agencies which

God has appointed, receives divine truth, so as to realize its import, and become what it would make out of him, he has obtained what is termed experimental religion. The principles of godliness have been carried over, by the Spirit, into his inner man, where they have done their gracious work, and have actualized themselves in the form of concrete, living religion. The soul has been enlightened, convicted, regenerated. "Old things have passed away, and all things have become new." The physical, intellectual, and moral susceptibilities and powers have all been involved. The *whole man* has been the subject.

And here, notwithstanding the passive character of the change, we can not fail to see how God employs our common humanity, for the purposes of exemplifying the effects of his gracious power, and of bringing about individual redemption, in concurrence with human agency. The cure illustrates the remedy and honors the physician. But, the cure is not effected without the use of the remedy, and the physician is not honored without the cure. Thus the two are mutually dependent on each other for the effect. So is it in the effects of grace upon the heart. Man is both *subject* and *agent*.

Nor does this apply only in the instance of regeneration. Every subsequent stage of religious experience involves essentially the same elements. As the Divine Agent goes on, developing and perfecting his work, human agency acquiesces and co-operates, until the process shall be consummated in glory. We can not, indeed, define the entire province of human agency in the process, much less determine the precise beginning point. Nor can we understand, definitely, the mode of the Spirit. "For the wind bloweth, where it listeth; and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." We do not hold that God acts sovereignly in this work. Nor do we believe that man has any efficacy of his own. But we do hold and teach, that the Sovereign God, independently as he may act in other cases, has seen fit to make himself dependent, in the effects of his grace upon the human heart, and the results, flowing therefrom, upon the concurrent agency of man, in such a way as not to conflict, the one with the other. It is enough to know, that God is always in the advance, exerting the saving efficacy involved, and, therefore, deserves all the praise. We insist

only upon the *facts* in the case, as clearly indicated in the Word of God, without caring to know the mode of these facts. This is the *rationale* in all mysteries. And we should ask for no more in this case.

The province of the human element appears most prominently in the department of *practical religion*. Here, in fact, we find the *real* vineyard, in which God's people are called to work. And, in the classification of these laborers, we notice specially pastors and teachers of religion. The portion of vineyard-work, assigned to this class, is known to all. "Go ye into all the world, and preach the gospel to every creature. Now are we ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God. Preach the word: be instant in season, and out of season. Reprove, rebuke, exhort with all long-suffering and doctrine. Take heed unto thyself and unto the flock, over which the Holy Ghost hath made you overseer." Accordingly, these laborers must first "take heed to themselves"—See that they are right, and that they live rightly. They are to take care of the spiritual interest of their people; and enter largely and freely into the general work of doing good. In the prosecution of this work, they are to use the functions of their office, followed up by the sum-total of individual Christian effort.

And, in order to see how all this involves a combination of the divine and human elements, we need but recur to the simple fact, that the entire work thus prescribed, is itself equivalent to the exertion of human agency, and that the material, with which the work is prosecuted, together with the increase, is divine. God and man are co-laborers in the whole compass of ministerial usefulness. Nor can we see that the work would be done, without human agency. For God has specially ordained that the combination shall so exist: and, in the simple nature of the case, there can be no Christian department without *Christian* men to act out that department; no shepherding of Christ's flock, without individuals to act as shepherds; and no general doing good, without a doer. So, on the other hand, there is no Christian department, without a previously existing Christianity; no preaching of the gospel without a divinely furnished gospel. This is God's own appointment. "For when the world by wisdom knew not God, it pleased God, by the foolishness of

preaching, to save them that believe." His plan of operation, then, is to influence man by man. The voice, the gesture, the passions, the affections, the sympathies of the living speaker, constitute the oratory with which he moves the soul, the elocution which gives life-like vividness to the picture, and wins, for truth, an access to the heart.

And, whilst all this pertains specially to the preacher of the gospel, it pertains *generally* to all Christians. For, after all, we have a common work; and consequently we are involved in a common combination of elements with each other and with God. Christians are all "created in Christ Jesus unto good works," and constitute the "royal priesthood." "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ." "And we are members, one of another." That some occupy a humble position, and others a prominent one, we know. That some have one talent, whilst others have five and ten, is equally apparent. And it is not *essential* as to which of these positions one, or the other, may occupy, or which number of talents he may have, since we are responsible, not for what we have not, but for what we have. *Diligence*, and not *endowments*, is the great requisite.

Nor have we much difficulty in appreciating this part of our subject, since the human agent, thus viewed, is now an enlightened, regenerated, and so far, sanctified agent, endowed with graces and capabilities adapted to his work, and may, therefore, be said to possess *agency-power*. That is, he is a delegated agent, empowered and capacitated by the potency which he has derived from living union with Christ. The Christian certainly is *something*. Grace has made him something: "By the grace of God I am what I am." And, if he is *something*, he can also *do something*. This is Bible doctrine. And upon this are predicated all the commands and appeals, contained in the Bible. "*For we are laborers together with God.*"

The human element enters into the *whole sphere of religion*. It is one of the elements which constitute religion, and is, therefore, found wherever religion is found:—in religion, as it takes its concrete form in connection with revelation; as it operates on the depraved nature of man; as it actualizes itself in the deportment and general work of the Christian in the world; and as it assumes the form

of results and enjoyments for those who are its faithful stewards on earth. Nor is the combination limited to this life. Like all living principles, it reaches beyond the grave, and goes on, by interminable progression, deeper, wider, from glory to glory, forever and forever.

Thus, we see how largely the human element enters into religion, as well as the manner in which, and the purpose for which, it enters. And we can not but be further impressed with the importance of this fact, as an exponent, and suggestive in the work of Christian usefulness. Loosing sight of this, the pastor and teacher will find himself unable to account for many of the phenomena he meets with in the course of his experience, and to give, in all cases, such direction as his people may require.

Among the reflections suggested by this subject, we notice, first, that the effects and manifestations of religion will be various, according to the peculiarities of the individual Christian, or class of Christians. If its agencies and subjects were uniform, its results would also be uniform, because its principles change not, and its own tendency is always the same. But we have seen that this is not the case. Divinity and humanity, perfection and imperfection, are variously blended in the common process. Therefore, it can not be expected, that we will always, nor even generally, have the same results. Variety there is, and even conflict, in the religious world; and all that we can do, is to solve the problem and put the result to the best use: Look we to dogmatics, church polity, religious experience, Christian deportment, Christian effort; every where we see variety—Creeds, Confessions, Symbols, Liturgies, Hymn-books, modes of worship, etc., etc. Why is it so? Is religion so multiform and imperfect, that nothing but this endless panorama of detached and puzzling attributes must meet the eye at every step? No! But its *agencies* and *subjects* are, always have been, and always will be, to the end of time. And, hence, we look in vain for uniformity in its results.

Duty, in this case, dictates that we look into the *cause* of this variety, study the material upon which religion operates, and thus prepare ourselves to meet the sneers of infidels, and the objections of a caviling world, and, at the same time, relieve the minds of the perplexed and inquiring. Frail human nature being so largely at work, we should not forget that temperament, disease, force of edu-

cation, degrees of intellectual and moral culture, human passions, human sympathies, and many other things, are all so many *factors* in this puzzling religious product. The Calvinist, the Armenian, the Puritan, the austere monk, the fastidious orthodoxean, the free-hearted liberalist, the formalist, the fanatic, are, after all, only so many living expressions of so many individual peculiarities, and should be put down, not to the credit or discredit of true Christianity, but to *human nature*.

Another reflection, here offered, is that this unfortunate state of things is only made worse by contending for strict uniformity. It is allowed, indeed, that something should be done to correct the extravagancies of human nature, and bring about the unity of the Church. It must be evident that much can be done. But there are mistaken methods. And this is what comes up in this connection. What those methods are, is left for every observer to ascertain for himself, by the results which follow the application of the methods. Results of this class are before us. The experiment has frequently been made, with no better success. Every effort in this mistaken direction, has only been another agitation of the already turbulent ocean. Instead of settling the Christian mind, it has added another fragment to the wreck of schisms already existing, and another source of trouble to the religious public. It can not be otherwise, since strict uniformity, in the present state, is simply an impossibility. God has admitted these imperfect elements into the present constitution of religion, and has purposed to leave them there, until the harvest. Of what avail, then, is it to denounce them, to fight against them, with the view of substituting them with a degree of perfection that is not designed for the Church in her militant state? Is it philosophical, sensible, beneficial?

What then? Shall we let the turbulent stream take its own course, deepening and widening as it goes, until all order and beauty shall have been swept away? Or shall we always be apologizing for the vagaries of erring man, and checkmating the salutary movements that are put on foot by the lovers of a pure Church? No! But we want a practicable, legitimate method, one adapted to the present constitution of things; a method which God *can bless*, and which he *will bless* to the harmony of Zion and the glory of his own most excellent name.

Therefore we offer another reflection, suggested by our subject, namely: We should agree to such a compromise of our diversities, as will be promotive of real *harmony*, and thus counteract the evils resulting from our diversity. We have pronounced strict uniformity an impossibility. But, harmony there may be. Uniformity is an attribute of the next world. But harmony applies also to this world.

Nor need we search long for a centre upon which to rest our agreement. We go back, not to the conflicting, uncertain, reformatory status, though it also has its star of hope, but to the primitive church, the model church. There we have the right method, the Apostolic method. What is it? "For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things." Here it is, simple, practicable, a tried stone. How this allayed the spirit of controversy and cemented the infant Church of the Redeemer! And, may it not be our motto? Is not this a foundation stone, upon which all may build successfully? and by which they may attain unto as much uniformity as is really required in the present state?

So far as all this relates to that portion of the Church which, for secondary purposes, calls itself Lutheran, it may be said, that we already have such a compromise in the venerable AUGSBURG CONFESSION. That this should meet the wishes of those who have a high-church proclivity, is apparent from the fact, that their Confession, mere synopsis as it is in the view of many, is already much more comprehensive than the Apostolic Confession, just referred to. And, that the Augsburg Confession is a compromise, is known to every informed Lutheran. As a compromise, we accept it, as handed down by our church-forefathers. It is consecrated by the trials and tears of its founder, and sealed by the blood and ashes of its adherents. Why not leave it, where it is; the only generally acknowledged symbol of the Lutheran Church! Why pile symbol upon symbol of doubtful disputation, until the only true and necessary Confessional document, is buried in the ruins. Is it not enough?

Therefore, let those, who are entrusted with souls, weigh well the circumstances of the case, before they decide either for, or against, any religious phenomenon that may come before them. Make allowance for weak human na-

ture, so largely interwoven with practical Christianity; and restrict the people only in the essentials of religion. The harmony and prosperity thus promoted, will be worth vastly more than all the results of mere *churchism*, and heartless othodoxy. "*For we are laborers together with God.*"

ARTICLE IV.

BIBLIOGRAPHY.

By S. AUSTIN ALLIBONE, LL. D., Philadelphia.

- I. *Manuel du Libraire et De l'Amateur de Livres contenant.*
 1. *Un Nouveau Dictionnaire Bibliographique, &c.*; 2. *Une Table en Forme de Catalogue Raisonné, &c.*; par Jacques — Charles Brunet, Chevalier de la Legion d'honneur. Cinquieme Edition, Originale, Entierement Refondue et Augmentée d'un tiers par l'Auteur, 8vo. Vols. I—V, in 10 Parts. Paris, Librairie de Firmin Didot Frères, Fils et Co. 1860—1864.
- II. *The Bibliographer's Manual of English Literature, &c.,* containing an Account of Rare, Curious, and Useful Books, Published in, or Relating to, Great Britain and Ireland, from the Invention of Printing; with Bibliographical and Critical Notices, Collations of the Rare Articles, and the Prices at which they have sold in the Present Century. By WILLIAM THOMAS LOWNDES. New Edition. Revised, Corrected and Enlarged, (by HENRY G. BOHN). 8vo. Parts I—X. London: Henry G. Bohn, York Street, Covent Garden. 1857—64.
- III. *Catalogue of the Law Books in the Library of the Society of Writers to Her Majesty's Signet in Scotland, Arranged Systematically; with an Alphabetical Index of Authors and Subjects.* By WILLIAM IVORY, W. S., one of the Curators of the Library. Royal 8vo., pp. XI—268. Edinburgh. 1856.

VOL. XIX. No. 73. 5

- IV. *The Book-Hunter, &c.* By JOHN HILL BURTON.
With Additional Notes. By RICHARD GRANT WHITE.
p. 8vo. pp. X 411. New York: Sheldon & Co., 335
Broadway. 1863.

This is a day of digests and dictionaries, of lexicons and lectures. Learning, no longer enthroned in solemn state in time-honored Universities, science no longer buried in cells and secluded in laboratories, lift up their voice in every street, penetrate to every household circle, and number disciples by thousands in every rank of life. All read, a few reason, most dogmatise. "Handy Books" of Law, of Medicine, of Morals, and Theology are offered in railroad cars, and purchased by domestics at front doors and back gates. Every man is taught how to become, and many a man does become, his own lawyer, his own doctor, his own casuist, and his own priest. The occupations of the members of the "learned professions," at first sight would seem to have followed Othello's, but *not* so: experience has taught these gentlemen not to despair. They bide their time, and their patience fails not of its reward. The amateur litigant soon involves himself in a mesh, from which only the disciple of Coke and Blackstone can liberate; the victim of quackery consults his Directory for the residence of his long-neglected physician; and the conscience-stricken sceptic seeks ghastly counsel, the inspired promises, and the "fervent effectual prayer." Disgusted with this tendency to abuse by folly that which should be profitably used by wisdom, some superficial reasoners—men who find a rule in every example, instead of waiting to educe law from the sum total of phenomena—seriously question whether the wide-strown distribution of the seeds of knowledge—by means of the printed page, the debating society, the scientific lecture—has been, on the whole, a benefit to the cause of public education. They "do not wisely inquire concerning this." If we were to avail ourselves of no instrumentality which cannot be abused, we must needs go out of the world: nor, indeed, as we have melancholy evidence, was the liberty of Paradise, or of those who "kept not their first estate," unsusceptible of abuse.

It is pleaded, that many become only "half-learned:" so be it: their learning is all clear gain: better be "half-learned" than whole ignorant: better the sciolist than the ignoramus. Of the former there is hope; but the latter

may be brayed in a mortar without profit. "*Ex nihilo nihil fit*." "Even the gods," we are assured, "are powerless against stupidity;" what then can mortals effect against stupidity behind the "brassen bulwark" of ignorance? Had the Jeremiads of these Solons, these opponents of the appliances of popular education, been allowed to lethargize the world, the late triumphs of the English Jermyn Street, and of our American Cambridge—the admirable expositions of Owen, of Phillips, and of Agassiz—would have been lost to scientific story: and many young minds, first awakened by the touch of these great masters to discern the music of the spheres, the concord of nature and the handy-work of God, might forever have slumbered in apathetic ignorance and contented sloth. For ourselves, we say, Let able lecturers, and the founders of lectures, "be counted worthy of double honor." Among the educational instrumentalities which have raised the character of Boston so high in the scale of literary renown, which have given her a name and a praise among the nations of Christendom, the oral lecture has been one of the most efficient. During the winter 1838—9 twenty-six courses of Lectures, not including those which consisted of less than eight lectures, delivered in Boston, were attended by about thirteen thousand five hundred persons. We presume that the records of later years would exhibit a large increase over these figures. Who can calculate the harvest of religious principle, mental culture, and scientific knowledge, which has sprung during the last twenty-five years, from the Lowell Lectures alone? What noble words are these of the founder: "As the prosperity of my native land, New England, which is sterile and unproductive, must depend hereafter, as it has heretofore depended, first, on the moral qualities, and, second, on the intelligence and information of its inhabitants. * * * I wish courses of lectures to be established on physics and chemistry, with their application to the arts; also in botany, zoology, geology, and mineralogy, connected with their particular utility to man.

To the benefit of such a city, well might a grateful son devote a portion of his wealth.

"Native to famous wits

Or hospitable,"

the Modern Athens, like the famed city "on the Ægean

shore," can display a brilliant role of sons, born in her own house, or long made free within her gates, who have achieved distinction in every walk of science and every branch of art. Not to revert to the elder glories of her primal day, within the last two decades there could be reckoned of her children more names of those who have gained to America honor at home and consideration abroad, than the "whole boundless continent" besides could gather from the Atlantic to the Pacific; from the blue hills of Nova Scotia to the tranquil waters of the Mexican Gulf. At a Cambridge Commencement, at a Faneuil Hall reception, Oratory had her Webster, her Everett, her Winthrop, her Choate, her Channing, her Hillard, and her Sumner; the Bench and the Bar were represented by Story, by Parsons, by Greenleaf, by Washburn, and by Parker; Æsculapius was honored in the persons of Warren, of Channing, of Hayward, of Jeffries, and of Jackson; History hailed the revival of Thucydides and Xenophon in her Prescott, and smiled with encouragement upon the fresh laurels of the historian of William of Orange; whilst Poetry acknowledged her inspiration in the pathos of Longfellow, the wit of Holmes, and the humor of Lowell.

Time and space would fail us to complete the honorable record; but, "it is enough;" and "long may the bright succession run!" May her glories never be less; and her sons carry her fame to every land, and to the latest generation!

From one who has no connections of ancestry of birth, of residence, or relationship with, the city thus eulogized, an honest tribute to intellectual pre-eminence, to scientific distinction, to philanthropic benevolence and moral worth, may fitly be rendered.

We have briefly noticed the mistaken objection to Oral Lectures. We could make quite as good a plea for the scientific, philological, legal and literary compendiums of which the last few years have borne so abundant a harvest. But we would fain hope that there is little necessity for this. In one department of letters, however, and that the key to all the other departments—*BIBLIOGRAPHY*—there is great need of instruction.

Few things are more calculated to excite surprise than the profound ignorance evinced by many scholars and men of letters, respecting the books appertaining to their re-

spective pursuits. So far as our knowledge of men of letters extends, we speak not of the great multitude of general readers, from whom we expect nothing better, it is rare to find the divine, the lawyer, the physician, or the natural or moral philosopher, whose bibliographical knowledge ranges far beyond the few hundred or few thousands of volumes, which he is pleased to style, his "library." A clergyman once solicited the opinion of Dr. Johnson, on a theological treatise, which he designed for the press. The Doctor asked him, in turn, what he thought of Dr. or Mr. ———'s, work on the same subject. "Why, sir, I was not aware that he had ever written on this theme." And how should he be "aware," when he had never taken the trouble to investigate? An excellent divine once, (twice or thrice), remarked to us, "My book is the only treatise of the kind in the English language." What was his surprise, not to say mortification and sorrow, (for it is hard to find our supposed *terra incognita* mapped, quarter-sectioned, and stalked off by strangers!) when we showed him a long list of books on his pet, and, as he had fondly deemed unappropriated, thesis. It is by the aid of bibliographical manuals, that "the student comes to know what has been written on every part of learning; that he avoids the hazards of encountering difficulties which have already been decided; and of digging in mines of like literature, which have been already exhausted." (Dr. Johnson: Preface to *Catalogus Bibliothecæ Harleianæ*.)

The mechanic who should know of no other tools than those which he had inherited from his father, or picked up in occasional chance purchases, in the course of his daily walks, would certainly labor at a disadvantage, by the side of an enterprising neighbor, who made it his business to discover, and to profit by every improvement in the line of his profession. But this comparison fails to represent the loss of the non-bibliographical man of letters: for he deprives himself of many invaluable old tools, as well as of many of more recent manufacture.

How great, then, is the benefit which M. Brunet and Mr. Bohn, have conferred upon the Republic of Letters, by the excellent manuals whose titles stand at the head of this article!

But before entering on an examination of the merits of these compilers, we propose to take a rapid survey of the labors of some of the most eminent of their predecessors: thus

indicating a portion of the books in this department, which should be found in the bibliographer's library.

Bernard Mallinkrot, Dean of the Cathedral of Munster, would have left a better name to posterity, had he been satisfied to relieve his ecclesiastical duties, by those literary researches, which enabled him to give to the world his treatise, *De Natura et Usu Literarum*, Munster, 1638, 4to and *De ortu et Progressu Artis Typographicæ*, Cologne, 1639, 4to. But, although, he could truly say, "*Nolo Episcopare*," he did not use the phrase in that spirit of abnegation, which it is generally understood to imply. Appointed by the Emperor Ferdinand I., to the bishopric of Ratzebourg, and, a few days after, actually elected to the See of Minden, all this availed him nothing: he must needs be Bishop of Munster, but failing in this, the seditions which he excited against the successful candidate, provoked the latter to throw him into the castle of Otteinzheim, where, after a confinement of about seven years, he died suddenly, March 7, 1664. In his *De Ortu et Progressu Artis Typographicæ*, he adduces one hundred and nine testimonies in favor of Mentz, against thirteen in favor of Harlem, as the birth-place of printing. This work is now rarely to be found; a matter, the less to be regretted, as it was reprinted in the *Monumenta Typographica*, of Wolfius, (tom. 1: 547,) *infra*.

Vincent Placcius, Professor of Morals and Eloquence, at Hamburg, published at that place, in 1674, 4to, *De Scriptis et Scriptoribus, Anonymis atque Pseudonymis*. Of this work, a greatly improved edition carries the title, *Theatrum Anonymorum et Pseudonymorum, cum Prefat, Jo. Alb. Fabricii, Hamburgi, 1708, 2 vols. in 1 fol.; and this must be accompanied by Joh. Christ. Mylii Bibliotheca Anonymorum et Pseudonymorum Detectorum ad Supplendum et Continuandum Vinc. Placii Theatrum, &c., Hamburgi, 1740, fol., also in 2 vols. 8to.* This includes a reprint of C. A. Neumann's *De Libris Anonymis et Pseudonymis Schediasma, complectens Observationes Generales et Spicilegium ad Placii Theatrum*, Jena, 1711, and much other valuable matter.

All of the works on these subjects, were, to a large extent, superseded by Barbier's excellent *Dictionaire des Ouvrages Anonymes et Pseudonymes*, Paris, 1806-8, 4 vols. 8vo; 2d ed. 1822-27, 4 vols. 8to. Baillet's *Auteurs Désguisés*, 1690, (republished in De la Monnoye's edition

Baillet's *Jugemens des Savans*, tome. VI.,) is a mere fragment. Michael Mattaire's *Annals Typographici ab Artis Inventæ Origine*, 1719-41, 5 vols. 4to, and the supplement by Denis, 1789, 2 vols. 4to, embody the results of a vast amount of labor. To these, we add: *Origine e Progressi della Stampa*, by Orlandi, Bologna, 1722, 4to; *Thesaurus Symbolorum et Emblematum*, by Scholtzius, Nuremberg, 1730, fol.; *Catalogus Historico—Criticus Librorum Rariorum*, by J. Vogt, Hamburg, 1732; 5th ed. *Francf. et Lipsiæ*, (Norimb.) 1793, sm. 8vo; Beyer, *Memoriæ Historico-Criticæ Librorum Rariorum*, 1734, 8vo; *Monumenta Typographica*, by Wolfius, Hamburg, 1740, 2 vols. 8vo; *Historire de l'Origine et des Premiers Progrés de l'Imprimerie*, by P. Marchand la Haye, 1740, 4to; *Supplement*, Paris, 1775, 4to; *Bibliothèque Curieuse, ou Catalogue Raisonné des Livres Difficiles à Trouver*, by David Clement, Gottingen, 1750-60, 9 vols. 4to, (ends with the Article *Hesiodus*); *Bibliographie Instructive ou Traité de la Connoissance des Livres Rares des Singuliers*, by G. F. De Bure, Paris, 1763-68, 7 vols. 8vo; *Supplement*, 1769, 2 vols. 8vo; vol. X., 1782, (to these add De Bure's *Catalogus*); *Origines Typographicae*, by Meerman, Hagæ-Comit. 1751-53, 7 vols. fol.; *Dictionnaire Typographique Historique, et Critique des Livres Rares, Estimés et Kecherchés en tous Genres*, by J. B. L. Osmont, Paris, 1768, 2 vols. 8vo; *Bibliotheca Librorum Rariorum Universalis*, by J. J. Bauer, 1770-91, 7 vols. 8vo; *Idie Général d'une Collection complete de'Estantes*, by Baron Heineken, 1771, 8vo; *Dictionnaire Bibliographique*, by A. C. Cailleau, Paris, 1790, 3 vols. 8vo; *Supp.* by Brunet, 1802, 8vo; *Index Librorum ab Inventâ Typographia ad Annum 1500, cum Notis*, by Laire, 1791, 2 vols. 8vo; *Annales Typographici ab Artis Inventæ Origine ad annum 1500*, (really comes to 1536) by S. W. Panser, Nuremberg, 11 vols. 4to, 1793-1803; *Recherches Historiques Littéraires et Critiques sur l'Origine de l'Imprimerie*, by Lambinet, Brussels, 1790; again, Paris, 1810, 2 vols. 8vo; *Dictionnaire de Bibliologie*, by G. Peignot Vesoul et Paris, 1802-4, 3 vols. 8vo; *Dictionnaire Bibliographique choisi du Quinzième Siècle par M. de la Serna Salander*, 1805, 3 vols. 8vo; *Initia Typographica*, by Prof. J. Lichtenberger, Strasburg, 1811. For notices of these, and other works, see the article on Bibliography, in *Encyclopædia Britannica*, 8th ed. vol. 10, (1860,) pp. 704-717, (by

Maevey Napier,)—to which we acknowledge our obligations. We await with interest, the list of works on Bibliography, which M. Brunet will give us, in his Manual, we presume, in the course of the coming year. In the meantime, the student can profitably consult the articles in the body of his work, devoted to writers on this subject. We observe that Emil Weller, another of Index Pseudonymorum, just published a work, which must supplement the manuals of Panzer and Rain, viz. : *Reprortorium Typographicum ; die Deutsche literatur im ersten Viertel des sechzehnten Jahrhunderts*, Nordlingen, 1864, imperial, 8vo.

Mr. Ivory's Catalogue of Law Books, is an excellent one : the first in Great Britian, (of Law Books) he remarks, which professes to give a general systematic classification.

Before proceeding to notice the English contributions, to general Bibliography, we have something to say upon the subject, in which Mr. Ivory has displayed so zealous and intelligent an interest.

The great desideratum of Legal Literature, is A CRITICAL MANUAL OF LEGAL BIBLIOGRAPHY. This assertion, will be heartily endorsed by the profession, and by Bibliographers out of the profession. It will not be pretended, that the compilations of Worall, Brooke, Clarke, and Marvin in English, or the *Bibliotheca Realis Juridica* of Lipenius with its supplements, the *Bibliotheca Juris Selecta* of Struvius, the *Bibliotheca Juridica* of Enslin and Engelman, with the catalogues of Camus, Defour, and others, abroad, are all that the profession has a right to expect of its sons. We want, so to speak, a digest of all of these, and more than all these ; a work which shall cover the whole field, from the *Liber Feudorum* in 1170, to the last volume of Twiss' *Law of Nations*, in 1863.

It should be strictly classified, Bibliographically accurate, critically impartial, and thoroughly indexed. It should be prefaced by a succinct History of the Law in all countries. Then should follow a list of guides to the study of Law ; to be succeeded by laws in general ; Law of Nature ; Law of Nations ; Roman or Civil Law ; Canon Law ; Maritime Law, &c. In English Law, and in American Law, the division should be carried down to the last point ; so that the authorities under any head could be seen at a glance. To each division, however small, there

should be an alphabetical Index; and, at the end of the work, a copious Index of Names, (with the date of the birth and death of each deceased author,) and another copious Index of titles of Books, should render the whole work immediately accessible to the busiest lawyer and the most perplexed judge.

Appended to the title of every book, should be the date, size, and place of publication of the first edition and the best edition; and a short critical estimate, in the words of some eminent legal authority, if to be had, of the value of the work. If authorities differ, let one, at least, on each side, be cited. If it be objected, "This would be a voluminous and expensive work," we answer, "So be it: fifteen or twenty dollars would be a small consideration for a book of such value, to every lawyer, every librarian, every scholar, and every bookseller: but, in truth, it would be neither voluminous nor expensive. It could be embraced in one royal octavo volume of about twelve hundred pages, type as large as that on the Notes in Parson's Maritime Law, and be afforded, we suppose, at six to eight dollars.

Let it not be imagined that we are pointing to a vacuum, with the intention of ourselves filling it: that we are thus advertising a book which we are preparing, or intend to prepare, for "an intelligent profession" and "a discerning public."

We contemplate no such book, nor do we know (would that we did!) that any one else contemplates it. On the contrary, we hope that this public proclamation of the want will stimulate some well-qualified bibliographer to undertake to supply to it. We can promise him gratitude, fame, and "more ha'pence" than will pay him for the time so devoted. The sale of such a work, faithfully made, would be large, both at home and abroad.

During his "arduous toils" he "shall have our mite:" nay, he shall have an aid in advance. We will give him, on the spot, a list of books to be consulted in his prospective History of the Law in all Countries; a list which he will find useful, too, in the preparation of the body of the work. We have made it hastily, but not without some labors: it prefers no claim to completeness, but rather professes to be incomplete: it avoids specialties and minute divisions: it is simply offered as *Memoires* *

pour servir à l'histoire. The Chronological order is followed; but we shall interpolate if we see proper; we abbreviate titles, and dwell not, with a bibliographer's zeal, on the peculiarities, numbers, or orders of editions; or with a critic's curious eye, upon the merits and demerits of the text. It will be remembered that the notes of the editors of some of the collections indicated in our list, are, perhaps, the most valuable portion to be found between the covers. We say that we know of no one who thinks of making a Manual as we crave. We know, however, of several we suppose to be competent to the task; but alas! they have other things to attend to. One is zealously engaged in fighting slavery in the Senate of the United States; another is, or was, pinned down at a Boston editorial desk, fighting the anti-slavery men and all their works; a third is on the Bench of a United States Court in Philadelphia, ready to deal out impartial justice, to both bond and free, who are so unlucky as to bring themselves under his jurisdiction; and a fourth has recently been appointed Reporter of the Supreme Court of the United States, at Washington; another there is in the Law School at Cambridge, and the great law library there would be, we should think, of itself, a strong temptation to commence the task. In a chronological *catena* of legal literature (*ut infra*) it will be found interesting to trace the sequence of mind and matter, to observe how the enactment of laws and the expositions of laws, have grown out of each other, in any particular country, or in countries generally. As a rule, when no place of publication is stated, London will be understood, A. D. 1170.

Liber Feudorum. Compiled by the Emperor Barbarossa, and published at Milan. Usually printed at the end of the *Corpus Juris Civilis*. The glossary of Columbinus, as revised by Minucius de Prato Vetro, should be read with it. See Crabb's History of E. Law, 70.

Temp. Edward III., 1327—1377. 1. *Le Antient Livre de Tenures* MS. "The work of a grave and discreet man." The first two books of Littleton's *Tenures*, are a commentary on this work.

Temp. Edward III.: *Black Book of the Admiralty.* The work of several hands, from the reign of Edward III. to the time of Henry VIII. See Prynne's *Animad.* upon Coke's 4th Institute, 115; Reddie's *Mar. Com.*, 421; Clerke's *Praxis*, 1469 circa: Sir John Fortescue's treatise

De Laudibus Legum Angliæ, printed in the early part of the reign of Henry VIII., 16vo. Last ed. in English, (trans. same as that of F. Gregor, 1775, 8vo.,) by A. Amos, Camb., 1825, 8vo. See Gregor's Fortescue; F. Aland's Fortescue, 1714, 8vo. 1470 circa: Lon., folio, N. Statham's Abridgement des Livres Annales et Reportes Cases en le Ley de Angleterre. Principally taken from the Year Books Edward I. to end of Henry VI. Superseded by Fitzherbert's Hist. Abridgment. *Vide* 1514 *infra*. See 10 Coke's Rep. 28; 4 Reeves, 117.

1481 circa: Lon. fol., Abridgment des Statutes (Vieux). Very rare: a copy is in the Inner Temple Library, and in the University Library, Cambridge. See 2 Dibdin's Typ. Antiq., 6; Cay's Abridg. Pref. A reprint and continuation was published by Guill. Owein, under the title of Le Breggement de touz les Estatutz, &c. Lond., 1528, 12mo.

1481, circa: Lon. folio: Littleton's Tenures. We dare not venture any remarks on this tempting head, further than to recommend to the reader the beautiful edition over which we have lingered many hours,) of Hargrave and Butler's Coke upon Littleton, from the 19th London edit., Phila., 1853, 2 vols., 8vo. See Butler's Pref.; Dibdin's Ames; 4 Reeves' Hist., 113; 1 Campbell's Lives, 396 Marv. Leg. Bibl., 467.

1494: Barcelona, 4to, Consolato Del Mare. Edited Francis Celedes. An earlier edit, *sine anno*. The best edition and best French translation is that of Pardessus in his Collec. des Lois Mart, Paris 1828—39, 5 vols. 4to. A complete English translation of the Consolato is yet a desideratum. See Wheaton's Hist. L. N. 62; Dupin's Camus, 440; Reddie's Mar. Com. 171.

1497 circa: Nova Statua, fol. Contains Statutes 1st of Edw. III. to 22d Edw. IV. See 2 Dibdin's Typ. Antiq. 11, 12.

1514: Lon. fol., also 1516, 65, 77, all fol., Le Graunde Abridgment, by Sir Antoine Fitzherbert. This is a digest of the cases in the Year Books to the 21 Hen. VII., and Cases temp. Rich. II., Edw. I. and II., and Henry III., with readings, &c.; *vide* 1470 circa *supra*. See, also Crabb's Hist. 482; 4 Reeves' Hist. 417.

1516, circa: Lon. fol. La Viex Natura Brevium Comments on the writs follow the text. In English, 1528, 12mo. There are almost twelve editions in French, and also six in English. See Nic. Hist. Lib. 162.

1516 circa *Novæ Narrationes* in French; in English Lon. 1561, 12mo. See 3 Reeves' Hist. 152.

1518 to 1522: Lon. 12mo., first part Latin; second part in English, 1530, 12mo., C. Saint Germain's Two Dialogues between a Doctor of Divinity and a Student in the Laws of England, containing the Ground of these Laws, &c., 18th ed., Lon. 1815, 12mo.

1519: Lon. 8vo. The Abbreviations of Statutes; trans. out of French into English, by John Rastell. 15 edits. between 1520 and 1625. See 3 Dib. Typ. Antiq. 83.

1527: Lon., 8vo. *Expositiones Terminorum Legum Anglorum*. In French. Trans. into English under title of *Les Termes de la Ley*. Enlarged ed., Lon., 1721, 8vo. Authorship ascribed to both John and William Rastell.

"A very excellent book." Lord Kenyon. 1531: Lon. fol. *Registrum Brevium*; 4th and best ed. Lon., 1687, fol. Ascribed to R. de Hengham. "The best book yet extant of the Common Law." Lord Coke.

1534: Lon., 8vo. *La Novel Natura Brevium*, by Sir Antoine Fitzherbert; "9th" (really, at least, the 20th) ed. Lon., 1794, 2 vols., 8vo. See Eunomus, 15.

1542: *Les Rules d'Oleron*, from G. de Ferrande's *Grand Routier de la Mer*: repub. in Cleirac's *Us et Coutumes de la Mer*. Bourdeaux, 1647, 4to.; Rouen 1671, 4to. Best ed. in Pardessus' *Collection de Lois Maritimes*. See Prynne on Coke's 4th Institute, 108; Red. Mar. Com., 207, 341, 413, 419.

1546: Lon. fol. *Intrationum Liber omnibus Legum Angliæ studiosis apprimè necessarius*. 1546: Lon. fol. *Principia sive Maxima Legum Angliæ*.

1554: Lon., 8vo. *Tractatus de Legibus et Consuetudinibus regni Angliæ, tempore Regis Henrici secundi Compositus*. Best ed. by J. Wilmot, Lon., 1780, 12mo. Trans. into English by J. Beames, 1812, 8vo. Ascribed to R. de Glanvil, also to E. de Narbrough, also to K. Henry II. It is probable that the *Regiam Majestatem* was taken from the *De Legibus*. See 1 Reeves' Hist. 221; 4: 571; Hale's Hist., 168.

1556 circa: Composed *Le Guidon de la Mer*. Cleirare's Commentary (in *Les Us, &c.*) and Pardessus' edit. (in *Collection, &c.*) must be consulted.

1557: Basil, fol. *Germanicorum Originum ac Antiquitatum Libri*.

1568: Lon., 4to. *La Graunde Abridgment*, by Sir Robert Brooke. Principally founded upon Fitzherbert's.

1569: Lon. fol., 4to., 1640, *De Legibus et Consuetudinibus Angliæ, Libri quinque* Henricus Bracton. Well known. Britton's (?) *Ancient Pleas of the Crown*, is an abridgment of the above, with additions, &c. Here we should linger could we longer afford it.

1574: Lon., 4to. *Les Mes del Coron*, by Wm. Staunforde. A very early treatise upon the Criminal Law of England. The matter, method, and style, are excellent. The work was Sir M. Hale's model, as it has been that of many others. See Fulbeck, 73.

1579: Lon., 8vo. *Le Digest des Briefes Originales*, et des choses concernant eux, by S. Theloall. The *Registrum Brevium* profited by this book.

1580: Lon., 8vo. *Jurisdictions; or the Lawful Authority of Court Leet, &c.*, by John Kitchin; "5th" (really the 12th) ed. 1675, 8vo.

1583: Lon., 8vo. *De Legibus Angliæ Municipalibus Liber, ordine Locorum Communium Dispositus*.

1588: Lon., 4to. *De Jure Belli Commentariorum Libri tres. Commen. II.*, by Albericus Gentilis, LL. D., Lugd. Bat. 1589, 4to. See other works on law by this writer in Watt's *Bibl. Brit.*

1590: Lon. 4to. *Symbolegraphie*, by Wm. West.

1599: Lon., 12mo. *L'Abridgment des Cases*, by Arthur Gregory.

1601: Lon., 4to. *A Paralele or Conference of the Civil Law, the Canon Law, and the Common Law of this Realme of England*, by Wm. Fulbecke. Consult his other works also.

1603: Lisbon, fol. *Ordenancoes e Leis do Reino de Portugal, &c.*, do Rey dom Phillippe. Also pub. with *Colleccao da Legislacao. Antigua et Maderna do Reino de Portugal*, Coimbra, 3 vols., 4to., 1786.

1605: 8vo. Cantab., also 1630, 51, 64. *Institutiones Juris Anglicani, &c.*, 1605, Lon., 4to. Of the *Ancient Lawes of G. Britiane*.

1606: Ludg., 4 tom, fol. *Cujacius (Jacobi) Opera Omnia*. An interpreter, "one of a thousand."

1606—8: Lon., fol. *A Calendar, &c.*, by F. Pulton.

1607: Oxford, 4to. *A View of the Civile and Ecclesiastical Law*, by Sir Thomas Ridley; 4th ed. by J. Gregory, Oxford, 1676, 4to.

1609: Lon., 12mo. *Tables to the Year Books, &c.*, by Thomas Ash. In French.

1610: Lon., 12mo. *Jani Anglorum facies altera*, by John Selden. Also in English, by Dr. A. Littleton under assumed name of R. Westcott. Also consult Selden's *Opera Omnia*, Lon., 1726, 6 vols. fol.

1613: Lon., fol. *Nomotechnia*, by Sir Henry Finch. In English, by the author, Lon., 1626, 12mo.

1613: Francf., fol. *Codex Legum Antiquarum*.

1614: Lon., 2 vols., fol. *Promptuarie*, by Thos. Ash. This is a digest of Reports and Statutes from the Year Books to VIII. Coke's Reports.

1615: Madrid, fol. *Curia Philipica*, by J. H. Bolanos. Rocus', *De Navibus*, draws largely on this good book.

1617: 12mo. *Brief Abstract of English Statutes in force in Ireland*, by John Merriek.

1625: Paris, 4to. *De Jure Belli ac Pacis libri tres*, by Hugo Grotius. See, also, among others, the edits. of *Ultrajecti*, 1696—1703, 3 tom. fol.; par Jean Barbeyrac Amst., 1724, 2 vols., 4to.; Lon., 1738, fol.; by W. Whewell, D. D., Camb., 1853, 3 vols., 8vo. And consult the Latin ed. of Grotius' legal works, *Lausaunæ*, 1751, 5 vols. 4to.

1625: Lon., 8vo. *Institutions; or Principall Groundes of the Lawes and Statutes of England*.

1626: Lon. fol. 1st Part of Sir Henry Spelman's *In Modum Glossarii ad Rem Antiquam Posteriorem A—L*; 1st and 2d Parts Lon. 1687, fol. Consult also Spelman's *Law Tracts*, 1641—46; 3d ed. together, Oxfo. 1646: and his *English works*, etc. 2d ed. Lon. 1727, fol.

1629: Lon. fol. *Consuetudo vel Lex Mercatoria*, by Gerard Malynes; 3d ed., with other treatises, Lon. 1686, fol.

1630: Lon. 12mo. *Ignoramus, Comœdia*, by George Ruggle. Best ed. by J. S. Hawkins, Lon. 1787, 12mo.

1631: Lon. 4to. *The English Lawyer*, by Sir John Doderidge. See also his ed. of the *Lawyer's Light*, Lon. 1629, 4to; and his *Opinions of Antiquaries*, Lon. 1672, 12mo.

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1636: Lon. 8vo., *An Abridgment of all Sea Laws*, by Wm. Wellwood. Also, in Malynes's *Lex Mercatoria*.

1641: Lon. 4to., *A Treatise of the Antiquity, &c., of the Ancient Courts of Leet*, by Robert Powell.

1642: 12mo. *La Somme, appellé Miroir des Justices, vel Speculum Justiciariorum*. In French. By, or perhaps only augmented by, Andrew Horné. In English, with the *Diversity of Courts*, by W. Huges, Lon. 1768, 12mo; Manches. 1840, 12mo. See 2 Reeves' *Hist.* 358; *Nic. Hist. Lib.* 155.

1644: Neapolio, fol. *Repertorium Generale, &c.*, authore Vincentio de Vita.

1646: Lon. 12mo., *Topics in the Law of England*, by John Clayton.

1647: Bordeaux, 4to, also Bord. 1661, 4to, Rouen, 1671, 4to, MS. et *Coutumes de la Mer, &c.*, par Etienne Cleirac. In English, Lon. 1709, 4to. (See also 1 *Pet. Adm. Dec.* 260; 2 *Appendix*;) in Dutch, by Leclercq, Amst. 1757, 4to. Cleirac's notes are greatly esteemed. Lord Mansfield was much indebted to this work.

1647: Lon. 4to. also 1685, Lon. 4to. *Fleta; seu Commentaribus Juris Anglicani sub Edw. I.*, ab anonymo Conscriptus; editus, com *Dissertatione Historica ad eundem* par J. Seldenum. In English, with Notes, by R. Kelham, Lon. 1771, 8vo. The "Great Unknown," of legal literature.

1650: Oxen. 4to., also Hag. Com. 1659, 12mo., *Juris et Judicii Feudalis, sive Juris inter Gentes, &c.*, by R. Zoncheius. And see all his legal works.

1654, &c: Lon. 4to. Prynne's *Fundamental Liberties*. Consult all of Prynne's legal works.

1655: Lon. 8to. *The Body of the Common Law of England*, by E. Wingate. 1655, fol. &c., *Jus Feudale*, by Sir Thos. Craig.

1656: Lon. 4to. *Examen Legum Angliæ*, by A. Booth.

1658: Lon. fol. *Acts and Ordinances, 1640—56*, by H. Schobell.

1659: Lon. 3 vols. fol. *Acts, &c.*, during the Commonwealth, 1642—59. Consult the principal collections of Statutes.

1660: Hag. Com., 12mo. *Elementa Jurisprudentia universalis*, by S. Puffendorff. *Cum Notis Hertii, Barbeyraci, et Muscovii*, Francf. Lips. 1743—44, 2 vols. 4to; 5th English ed. Lon. 1749, fol. See Wheaton's *Hist. L. N.* 88, 89; Hogman's *Leg. Stu.* 123; Watt's *Bibl. Brit.*

1660—62: Lon. 3 vols. 4to. *The Grand Abridgement of the Law Continued*, by Wm. Hughes. "Most excel-

lent in its kind. F. Hargrave. See N. Amer. Rev. 23 : 6. (Story J.).

1661 : Lon. 12mo. Principles of English Law, by Wm. Phillips. See also his *Studii Legalis Ratio*, 3d ed. Lon. 1675, 12mo. 1861, Lon. 8vo. Common Law of England, Epitomized, by W. Glisson and W. Gulston, 3 ed. Lon. 1679, 8vo.

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1668 : Lon. fol. *Origines Juridicales*, by Sir. Wm. Dugdale; 3d ed. Lon. 1680, fol. See Nic. Eng. Hist. Lib. 75.

1668 : Lon. 2 vols. fol. *Un Abridgement des plusieurs Cases et Resolutions del Common Ley*, by Henry Rolle. See Hale's Preface.

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1678 : Lon. 4to. *Repertorium Canonicum*, by J. Godolphin, 3d ed. Lon. 1687, 4to.

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tatis, &c., by C. du F. Ducange. Best ed. with Carpien-
tier's Supplement, (pub. 1766, 4 vols. fol.), &c., Paris 1840
—46, 7 tom. 4to. An indispensable aid.

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the Law of England*, by Thos. Williams.

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Several times reprinted and continued by other vols.

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ca*, by M. Lipenius. See ed, Lipsiæ, 1746, 3 vols., fol.;
or that of Lipsiæ, 1757, 2 vols., fol., and the Supplements,
4 vols., fol, 1775—1823, and Pt, of vol., V., 1830; and
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1688: Lon., 2 Pts., 4to. *Jus Regium Coronæ*, by J.
Wilson.

1689: Paris, 4to., vol., 1. *Les Loix Civiles, dans leur
ordre naturel*, by Jean Domat; vols., 2, 3, 4, Luxem, 1702,
fol. See his *Œuvres Complètes*, par J. Remy, Paris,
1828—30, 4 vols., 8vo. *The Civil Law trans.*, into En-
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ion and Sovereignty of the Seas*, by Sir P. Meadows.
Excellent.

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1696—99: Lon., 3 Pts., 8vo. English Historical Library, by Bishop Wm. Nicolson. See New ed., of English, Scotch and Irish Hist., Lib., 1776, fol.

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1702: Lon., fol. Formulæ Anglicanæ, by T. Malox. See also his Hist. and Antiq. of the Exchequer, ed. Lon., 1769, 2 vols., 4to.

1705: Lon., 4to. General Treatise of Dominion and Laws of the Sea, by Alex. Justice.

1705—13: Lon., 2 vols., fol. General Abridgment of the Common Law, by K. D'Anvers; 2d ed., 1722—33, 3 vols., fol. As far as it goes (to extinguishment), a trans., Rolle's Abridgment.

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1707: Edin., 12mo. Index of Acts of Parliament, &c., temp., James I. to the Union, by Sir J. Stewart. See also his Dirleton's Doubts, &c., Edin., 1715, fol.

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1708: Amst., 12mo. De Navibus et Naulo, by Roccus. Well trans., into English, by Hon. J. R. Ingersoll, Phila., 1809, 8vo. See the whole treatise in the works of Roccus, Naples, 1655, 2 vols., fol.

1713: Edin., 8vo. Principia Juris Feudalis, by Alex. Bruce.

1713: 2 vols., fol. Codex Juris Ecclesiastici Anglicani, by Bishop Edmund Gibson, 2d ed., Lon., 1761, 2 vols., fol. Excellent.

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1713: Lon., 8vo. History of the Common Law of England, by Sir M. Hale; 6th ed., by C Runnington, Lon., 1820, 8vo. See also Hale's other legal works.

1715: Lon. 8vo. Review of the Statutes, by Giles Jacob, 3d ed., Lon., 1729, 8vo. Some of Jacob's works may be consulted with advantage.

1716: Lon., 2 vols., fol. Treatise on the Pleas of the Crown, by Wm. Hawkins; 8th ed., by John Curwood, 1824, 2 vols., 8vo.

1718: Lon., fol. Bibliotheca Politica, by J. Tyrrell. Valuable.

1719: Lon. 8vo., 4th ed. English Liberties, by Henry Case; 5th ed., Lon., 1721, 8vo.

1720: Francf., et Lips., Francorum et Ripuariorum.

1720: Lon., 8vo. Institute of the Laws of England, by Thomas Wood, 10th ed., Lon., 1772, 8vo. This work and Finch's Law, were supplanted by Blackstone's Commentaries.

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1746: 2 vols., 8vo., also 1767, 2 vols., 8 vo. Laws, &c., of the Admiralty.

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1747: 8vo. Leges Marchiarum, by Wm. Nicolson.

1748: 2 vols., 8vo. Essay on the Spirit of the Laws, by Montesquieu. See Nugent's trans., 1823, 2 vols., 8vo. and Montesquieu's Œuvres, 1767, 3 tom., 4to. 1748, Justinian's Pandects, ed. by R. J. Pothier. See his Œuvres, Paris, 1848, 10 tom., 8 vo.

1749: 3 vols., 4to, Francf. et Lips. Prælectiones Juris Civilis, by Ulric Huber. See also, his Opera Minora, Traj. ad Rhen. 1746, 2 tom., 4to. 1749, fol., also 1751, fol. Grounds and Rudiments of Law and Equity.

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1844: 2 vols, 8vo., Edin. *Researches, Historical and Critical, in Maritime International Law*, by J. Reddie.

See also his *Inquiries, Elementary and Historical, in the Science of Law*, 2d ed. Lon., 1847, 8vo., and his *Inquiries in International Law, Public and Private*, 2d ed. Edin., 1851, 8vo. 1844, 2d ed., Bruxelles, *Cours du Droit Naturel ou de Philosophie du Droit, &c.*, par M. H. Ahrens. Commended. 1844, 8vo., Paris, *Cours Public d'Histoire du Droit Politique et Constitutionnel*, par M. Ortolan. 1844, 2d ed., Cincinnati, *Introduction to American Law*, by T. Walker. See 18 *Amer. Jur.* 375.

1844—45: 4 tom., 8vo., Paris. *Le Droit Commercial dans ses Rapports avec le Droit des Gens et le Droit Civil*, par M. G. Massé. Commended.

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1845: 8vo. *Selection of the Leading Statutes, with Notes thereon*, by H. Greening. 1845, 8vo., Paris, *Histoire du Droit Criminelle des Peuples Anciennes*, par A. Du Boys. See also his *Histoire du Droit Criminel des Peuples Modernes*, Paris, 1854, 8vo. 1845, 2 tom., 8vo., Berlin, *Histoire de la Législation des Anciens Germains*, par Davoud Oghlou. 1845, 8vo., New York, *A compendium of the Civil Law*, by F. Macheldy, translated from the 12th German ed., and edited by P. J. Kauffmann. An excellent aid to the study of the Roman Law, 1845, 2d ed., 8vo., 3d ed. 1855, Phila., *The Reporters, Chronologically Arranged, &c.*, by John William Wallace. Admirable: the only book of the kind in the language.

1845—46: 8 vols., 8vo., Bost. *The Public Statutes at Large of the United States of America, 1789—1845*, by R. Peters. 1845, (also 1853,) 2d ed., fp. 8vo., *A Popular and Practical Introduction to Law Studies*, by Samuel Warren. Amer. ed., by T. W. Clerke, New York, 1845, 8vo. A new Amer. ed. promised. A valuable book, notwithstanding the objections alleged against it.

1846: 4th ed. 8vo., Cambridge, Mass. *A Catalogue of the Law Library of Harvard University*. This collection has since been greatly enlarged.

1846—48—49: 3 vols., fol., Christiania, Norge Gamle Love indtil, 1387, &c., ved R. Keyser og P. A. Munch. 1846, 8vo., *A Series of Observations on the Report of Her Majesty's Commissions on Criminal Law*, by G. E. Williams. 1846, 2d ed., 12mo., Hints on the Study of

the Law, by E. F. Slack. 1846, 8vo., Crime and Punishment, by Captain Maconochie.

1847: 8vo., Edin. Treatise on the Conflict of Laws of England and Scotland 1854—55, 2 vols., 8vo., Commentaries upon Internal Law by Robert Phillimore. 1854 r. 8vo., Commentaries on Universal Public Law, by George Bowyer, M. P., &c. See a commendatory notice in London M. Chronicle, April 15, 1854. 1854, 8vo., Principles of Criminal Legislation and the Practice of Prison Discipline, by G. Combe. 1847, Phila., 8vo., Legal Bibliography, by J. G. Marvin. A good book, to which we have often, as on the present occasion, been indebted. He often omits notices of first editions, which is much to be regretted. Consult also two articles on Legal Bibliography, by Hon. Charles Sumner, in American Jurist, vols. 8th and 12th. 1849, new ed., with Supp., 8vo.; Leipzig, Bibliotheca Juridica. 1854, 8vo., Weimar Juristischen Literatur des Neunzehnten. Jahrhunderts, Hand-Lexicon, von A. O. Walther.

1855: 8vo. The Constitutional Text Book: a Practical and Familiar Exposition of the Constitution of the United States, &c., by Furman Sheppard. Excellent. 1855, 8vo., Albany, Catalogue of the New State Library: Law Library. A good collection. 1855, 8vo., An Introduction to the Study of Jurisprudence, being a Translation of the general part of Thibaut's System des Pandectenrechts, with Notes, &c., by N. Lindley.

1856: 8vo., Edin. Catalogue of the Law Books in the Library of the Society of Writers to her Majesty's Signet in Scotland, by Wm. Ivory. An excellent Catalogue. Why is there not a Catalogue of the valuable Law Library of the Faculty of Advocates in the same city?

1859: 2 vols., r 8vo., Bost. A Treatise on Maritime Law, &c., by Theophilus Parsons, LL. D. See N. Amer. Rev., April, 1860, 554. 1859, 2 vols., Phila., Sharswood's Blackstone's Commentaries. See, especially, Book IV., Chap 33, pp. 407, 443: Of the Rise, Progress and Gradual Improvements of the Laws of England: continued by Coleridge, John William Smith, Stewart Warren and Sharswood.

1860: 8vo., New York. Institutes of International Law, Public and Private, by Daniel Gardner. See N. Amer. Rev., April, 1860, 553. 1860, Bost., 12mo., Intro-

duction to the Study of International Law, &c., by Theodore D. Woolsey, D. D., President of Yale College.

1861: Lon., 8vo. *Ancient Law: its Connection with the Early History of Society and its Relation to Modern Ideas*, by Henry Sumner Maine.

"A work of very great ability. All legal and historical students must read it, and they must do so with care and attention." Lon. Athen., 1861, I., 495.

1861—63: Oxf., 2 vols., 8vo. *The Law of Nations Considered as Independent Political Communities*, by Travers Twiss, D. C. L., Regius Professor of Civil Law in the University of Oxford: vol. I., Part I., *On the Rights and Duties of Nations in Time of Peace*; vol. II., Part II., *On the Rights and Duties of Nations in Time of Peace*. See notices in Lon. Athen., 1861, II., 878; Lon. Law Mag., Nov., 1861; and N. Amer. Review, Jan., 1862, 265. So much for *LEGAL BIBLIOGRAPHY*.

Of *ENGLISH BIBLIOGRAPHERS*, the first of any note, is Richard De Bury, the son of Sir Richard Aungerville, who was born in 1287, and educated at Oxford: became tutor to Prince Edward, (afterwards Edward III.) whom he aided in adversity, and who, when he came to the throne, repaid him in style of truly royal munificence. He was consecrated Bishop of Durham, December 19, 1345. Of his famous work upon books—which ranks as the first treatise by an Englishman on bibliography—the following are the editions: *Philobiblon de Amore Librorum*, Cologne, 1473, 4to.; 48 leaves of 26 lines: Williams, £6 10s. II. *Philobiblon de Querimoniis Librorum Omnibus Librorum Amatoribus Perutile* Spiræ, per Joannem et Conradum Hust, 1483, 4to. (39 leaves of 31 lines); apud (III) *Jodocum Badium Ascensium*, Paris, 1500, 4to. IV. *Philobiblon*, etc., Francf., 1510, 4to. V. *Philobiblon*, sive de *Amore Librorum et Institutione, Bibliothecæ Tractatus pulcherrimus*; cui accessit *Appendix de MSS. Oxoniensibus Opera et Studio T. T.* (Thomas James) Oxon., 1599, 4to. VI. *Philobiblon*, etc., in *Centuria Epistolarum Philologicarum*, per M. H. Goldastum, Francf., 1614, 8vo.; Leip., 1674, 8vo.. VII. *Philobiblon*, etc., in *De Bibliothecis atque Archivis Virorum clarissimorum, Libelli et Commentationes*, etc., per J. J. Madero et J. A. Schmidt, Helm., 1702—5, 4to. VIII. *Philobiblon*, etc., Leip., 1703, 4to. IX. *Philobiblon*, a Treatise on the Love of Books translated (into English) from the First Edition, 1473, (by

J. B. Inglis, who gave it to Thomas Rodd, who published it,) London, 1832, 8vo.

American edition, with Notes, by Samuel Hand, Albany, (Joel Munsell,) 1861, 8vo. ; 30 copies on large paper. Never was there a more enthusiastic book worm than the good Bishop of Durham. Amidst his responsible duties abroad, he was still diving here and there for books. "When, indeed," he says, "we happened to turn aside to the towns and places where the aforesaid paupers (mendicant orders) had convents, we were not slow in visiting their chests and other repositories of books; for there, amidst the deepest poverty, we found the most exalted riches treasured up; there, in their satchels and caskets, we discovered not only the crumbs that fell from the master's table for the little dogs, but, indeed, the shew-bread without leaven—the bread of angels, containing all that is delectable!" We cannot linger upon the Bishop's eulogies of books; but must refer the reader to Godwin's Catalogue of the Bishop of England, ed. 1601, 524; Warton's Hist. of Eng. Poetry, ed. 1840, I., cxv—cxvi., and to Mr. Burton's Book-Hunter.

Joseph Ames, an iron-monger in London, published in 1749, folio, his *Typographical Antiquities*, in which he was assisted by the Rev. John Lewis, (at whose persuasion he undertook the task,) and John Austis Garter, King-at-Arms, and encouraged by Sir Hans Sloane and Lord Oxford, in whose vast collections he found materials for his book. William Herbert became the happy possessor of Ames' own interleaved and liberally annotated copy of the *Antiquities*, and he based upon this his new edition of the *Typographical Antiquities*, 1785—90, 3 vols, 4to. Herbert's annotated copy fell into the hands of Dr. Dibdin, and he used a portion of the first volume in his unfinished *Typographical Antiquities*, 1810—20, 4 vols., 4to., £14 14s.; 66 copies on large paper, imperial 4to, £29 8s. It is greatly to be lamented that this work has never been completed: the Book Clubs of Great Britain have since expended thousands of pounds upon works of little general value; whilst this most important matter is neglected, if not forgotten. We had intended to review Dibdin's bibliographical works; but our space will not permit this.

Palmer's *General History of Printing*, 1732, 4to., we may remark in passing, is of little value: a portion of it was written by George Psalmanazar. The Rev. Andrew

Clark published *A Bibliographical Dictionary*, Liverpool and Manchester, 1802—4, 6 vols., 12mo.; Supplement, Lon., 1806, 2 vols., 12mo. It is frequently inaccurate; and is printed on paper which is a disgrace to any printer. It incorporates Harwood's *View of the Greek and Roman Classics*.

The Introduction to the Study of Bibliography, by Dr. Thomas Hartwell Horne, 1814, 2 vols., 8vo., 50 copies on large paper, royal 8vo., was an excellent work in its day, (largely drawn from the French,) and is still of value. The list of Catalogues is large and of great interest.

The Bibliotheca Britannica of Dr. Robert Watt (and his sons and other assistants,) was published by subscription, in eleven quarto parts, of which the first four appeared at Glasgow, 1819—20, and the others in Edinburgh. When the last part was ready, the whole was comprehended in four volumes, bearing the date 1824. The germ of this work was Dr. Watt's Catalogue of his own library. He died over-worked, in 1819, leaving the *Bibliotheca* unfinished. Among his assistants, during the last years of his life, were William Motherwell and Alexander Whitelaw. After his death, his two eldest sons devoted themselves to its completion, and are supposed to have shortened their lives by their severe labors. John, the elder, died in 1821, aged twenty, James died in 1829. Shortly after the Doctor's death, some robbers who entered the house, used a portion of the precious manuscript to give them light. It took nearly a year's labor to repair this loss. Archibald Constable and Company purchased the work for about £2000, but their misfortunes prevented the payment of the bills; and thus, the family of Dr. Watt, was prevented from receiving any benefit from a work, for which so many sacrifices had been made, and upon which all their hopes depended.

We are sorry to be obliged thus to conclude this melancholy family chronicle: Miss Watt, the only surviving child of the greatest British bibliographer, Dr. Watt, has lately died at Glasgow, in a workhouse. Hardly a fit place, for the country to have left the daughter of such a man, to die in; hardly a fitting reward by our country, for the production of a work, &c. Last year a petition was presented to Lord Palmerston, praying for a grant of £100 a year, for the benefit of Miss Watt. The petition was signed by Alfred Tennyson, John Ruskin, Thomas

Carlyle, George Grote, Sir Frederick Madden, Holman Hunt, Mrs. Gaskell, and many another name of note. An answer was promised to it in February, but none came until last week, some days after the death of the poor lady had been announced to one of the premier's secretaries. Then a fellow secretary wrote to ask if Miss Watt could be supported on £50 a year, if so, that sum might probably be given to her. It was well, perhaps, that the offer came to a corpse. *London Reader*, May 28, 1864, 682.

The *Bibliotheca Briatnnica*, is a work of great value. From the manner in which it was compiled—by a number of persons, all of whom were not thorough bibliographers—and printed—without the advantage of the revision of the chief worker, (then deceased)—errors were to be expected; and many errors—some great ones—are to be found: “but what is the chaff to the wheat?” Its classical articles should be supplemented with Dr. Dibdin's *Introduction to the Greek and Latin Classics*, 1827, 2 vols. 8vo. 250 copies on large paper, imperial 8vo., £66s., and J. W. Moss' *Manual of Classical Bibliography*, new edition, with additions, (by H. G. Bohn,) 1837, 2 vols., 8vo. Lowndes' *Bibliographer's Manual* was pub. by Pickering, of London, in 1834, in 4 vols., 8vo. It is so well known to the English reader, that a descriptive account of its prominent features will hardly be looked for. Mr. Bohn has labored assiduously, during the last seven years, to improve the first impression, and his toil has been well bestowed. We regret (and we presume that *he* now regrets) that he did not enlarge to a greater extent in the first volumes. Between 1839 and 1842, Lowndes published Nos. 1 to 12 of his *British Librarian*. It is still incomplete.

Brunet's *Manual* was first given to the world in December, 1809, (dated 1810, Paris, 3 vols., 8 vo.): the fifth edition is now going through the press! If the author live until the 2d of next November, he will celebrate his eighty-fourth birth day. May he remain to see the publication of the last volume (all of which is now lacking) of his last edition, and as much longer as it may please Providence. He who possesses all the bibliographical aids in the world, save Brunet's *Manual*, must, if needful, apply to himself the spirit of the advice of Cujacius, with reference to the lucubrations of Paul de Castro. “Yet it must be owned that even the marvellous Frenchman is not infallible; and the English reader, will not be a little sur-

prised to find, under the head PRESCOTT, WILL HICKLING, after an enumeration of the well known historical works of this favorite author." On a encore de lui: Tobacco and its adulterations, a complete history and description, 1858 in—8. (Tome Quatrième 2 Partie, 1863, 864.)

Now, there is certainly a "Prescott Segar Store," on Broadway, New York, and, perhaps others of the same kind elsewhere: but, the work in question, was the production of Henry P. Prescott, and published by Van Voorst, of London; and, therefore, we cannot conscientiously permit the latter, to be robbed of the credit justly due him, for what is said to be a very good book.

Of Mr. Burton's Book-Hunter, we should have something complimentary to say, had we space for any more comments. We had intended this book as a text for notices of great book-collectors: but this subject, and that, of literary history—most tempting theme!—must be reserved for another paper.*

ARTICLE IV.

THE IMAGE OF GOD.

By M. JACOBS, D. D., Emeritus Professor in Pennsylvania College.

When God had reduced chaos into order: when he had formed hill, valley, mountain and plain, and gathered the waters together into oceans; when he had clothed the earth with verdure, and made land, air and water, to teem with inhabitants, he saw that all that had come from his hand "*was good*." But, as yet, there was no creature here to stand in intimate relationship with him; to recognize his goodness, power, majesty and glory; and to exercise a

* Many of our readers, we know, will not be interested in this article. There are others, who will regard it with deep interest, as a most valuable contribution to Bibliography, useful for permanent reference, and highly suggestive. It has been carefully prepared by one of the most industrious and, in certain directions ablest scholars the country furnishes. To remove, however, all occasion of dissatisfaction, on account of the space which it occupies, we present our readers with three additional forms (twenty-four pages,) in this number of the *Quarterly*.—EDITOR.

controlling influence among the creatures of this new-born earth. There was yet one wanting, whom he might make lord over this beautiful creation, and who might be a fit representative of him, in dignity and character, and so become *his vice-gerent*.

When he said: "Let us make man in our image, after our likeness," he did not mean *equality* in any respect, but merely *resemblance*, so far as the condition and circumstances of the creature might admit. Man was to occupy an important and commanding position, in rank and capabilities, in the vast chain of creature races. From the animalcule and zoophyte of the ocean, which occupy but one step above the vegetable, we advance, link after link, through the whole range of the animal genera and species, up to man, "midway between nothing and Deity." Above him are angels and archangels and the vast array of the bright intelligences of heaven, and beneath him, and subject to him, are the animals that fill ocean, earth and sky.

The points of *distinction*, which would merit the expression, relatively, of the image of God, or of his likeness, consist in his *noble corporeal structure* and the *characteristics* of his *soul or spiritual nature*.

I. *Man is distinguished for his physical organization.* God, indeed, has no form or shape, and there can, therefore, in this respect, be no direct resemblance to him in man; yet do we consider, that in an important degree, the image of God in him consists in the possession of that noble structure, and those corporal endowments, by which he is enabled to exercise dominion over the earthly creation, and thus to fulfil the duties of that office to which he was appointed. Although not now what it once was, we can not fail being impressed with the symmetry of his physical organization and its varied adaptations. When viewing some ancient temple, though in ruins, we may sometimes form tolerably correct ideas of what it once was. From its crumbling walls, its broken columns, and its fallen mouldings, we may gather a just conception of its beautiful proportions, its exquisite finish, and its admirable adaptation to the purposes for which it was designed. So the body, though now sadly marred and exhibiting the signs of decay, yet gives evidences of what it was, when it came, untainted, from the hands of its Maker.

It requires but slight attention to be impressed with man's superior bodily organization. Other animals are, indeed, endowed with organizations, admirably adapted to the peculiarity of their mode of life and the rank they are designed to hold amongst others. Predaceous birds are able, when on the wing, to descry their prey afar off; the dog can, by the keenness of his scent, track the object of his search hours after it has passed along, and some animals possess so exquisite a sense of hearing, that they can distinguish distant, and to other ears inaudible, sounds, but man's senses are both acutely sensitive and able to adapt themselves to, or to distinguish, the widest range and variety of sensations. The eagle's eye cannot be feasted with the beauty and variety of those extensive landscapes always within the range of his vision; the dog cannot be regaled with pleasant odors; and the ears of others cannot be charmed with the sweets of harmony. But man can appreciate the beauties of color—of light and shade—of the living green of Spring and Summer; of the gorgeous hues of Autumn; of the white mantle of Winter; of the glowing tints of the morning and the evening sky, the glorious *bow of promise*; and of the star-lit heavens; and can penetrate, by the aid of the telescope, into the vast depths of space, in which stars, and systems, and clusters, perform their immense circuits. Similar remarks might be made in regard to the remainder of our senses; showing how wonderfully we are endowed, how far superior our sensual organization is to that of other creatures, and how vastly more varied the functions or offices, for which our bodies are adapted. Through this wonderfully constructed body, how many are the avenues of pleasure; how many the avenues of pain; through how many channels may flow into us the richest enjoyments and the keenest sufferings; and what physical power may not be exerted, and great achievements be accomplished! Man is, indeed, "fearfully and wonderfully made!"

II. *But he is yet more highly gifted in the character of his mind.* The body is merely the beautiful house, the mind the distinguished inhabitant. The body is the well-adapted machine, the mind, the powerful agent. The body, though exquisitely formed and furnished, in many respects still links us with the brute creation, but the mind exalts us immeasurably above them, and links us with the Creator. In the former, we meet with the lowest forms of in-

tellectual life; in the latter, with pure and perfect intelligence. If we stand not midway between them, we at least occupy an intermediate position.

In the lower orders of creation, we undoubtedly meet with signs of intelligence; in some it is merely in its incipient dawnings; and from them we progressively rise to others, in whom it may be regarded as the lowest manifestations of *reason*, the higher exercise of which we regard as a distinguishing characteristic of man. We commonly denote by the term *Instinct*, that power by which the creature, previous to all knowledge, or experience, is infallibly directed in the acts which it performs, for the preservation of its existence and for its comfort. But where these acts are modified by previous experience, there is both memory and *reason*. These acts are determined by *knowledge*. Some animals seem to possess a considerable amount of memory, and sagacity; and to know how to use means to accomplish a desirable end. And because these manifestations are often by us unexpected, inasmuch as they are not common, we feel disposed to accord to those animals a higher degree of reason than they actually possess. For when we carefully bring all the evidences of creature memory and reason together, they are found to amount to comparatively very little; their range as to time and objects is exceedingly limited!

Wonderful, therefore, as was this fair world, in the number and variety of its beautiful forms, and their adaptations to each other, it would have been but a half-finished creation, without a higher intelligence than that manifested by even those which approach nearest to man. There would have been none to recognize God in his works, adore and love him, and occupy a commanding position among creatures.

To man God gave an exalted intellect, capable of examining into the relations of things; discriminating and learning their nature, by memory treasuring up what he has learned for future use and profit; being influenced and guided by the knowledge thus acquired; and combining his own experience with that of others, in the production of great results, affecting his well-being in a thousand ways. This is a degree of intelligence and reason far transcending that of all his companion creatures. It makes him but a little lower than the angels; it links him with God.

Man, indeed, begins his existence with but little evidence of intellectual life. He is more feeble, and helpless, and requires more care from others than any other creature. From appearances how unlikely it is, that in him would gradually waken up an intellect which, in a few years more, would be able to discover the most abstruse relations of things, scale the heavens, measure the distances of the stars, and spread itself abroad over the vast universe of God. At first, however *slowly* his mind expands, his reason grows, and then they increase steadily and rapidly. And where is the bound beyond which the human mind cannot go, in its progressive development and power? No limit, to which it has yet attained, has proved a barrier to its further progress. And what shall then be its capabilities, when no longer fettered by a diseased and decaying body!

Truth is the appropriate food for the mind. Without it, it can have no growth. It gives it exercise and development. And truth, like the creation of God, is unlimited as to its objects and relations. What a vast field, therefore, the mind possesses for the development of its faculties, and for the exercise of its powers! Ours is the pleasant task of entering this field, and training our faculties by the investigation of its most valuable relations.

III. But man is not only distinguished above the lower orders of creatures, and allied to God by the possession of a high order of intellectual, but also of a *moral nature*. The latter is a higher distinction than the former. We may not only *know* God, but be *like* him in *character*! The image of God consists principally in intellectual and moral likeness; for in Col. 3 : 10, the "new man" is stated to be a renewal, "in *knowledge*, after the image of him that created him;" that is, we suppose, a restoration to the soul of the ability to discriminate and appreciate *true* knowledge; and in Eph. 4 : 24, we are enjoined to "put on the new man, which after God" (or in the likeness of God) "is created in *righteousness* and *true holiness*." Here the image of God, or likeness to him, is made to consist in moral excellency; not merely in the absence of the love and practice of sin, but also in the possession of *positive holiness*—*the highest excellence that can belong to any being*.

When God, therefore, created Adam, he gave him the capacity to recognize truth and to acquire knowledge readily, safely, and certainly. His mental faculties were

clear; there were no prejudices to be overcome; no veil cast over truth; but every subject, as it came up to his mind, was comprehended in its true relations, as far as he was prepared to understand it, at all. If he had followed the leadings of his own mind, he would not have made any false judgments, or fallen into error, especially the great error of sin.

God made him not only free from all moral stain—made him upright—made him righteous—but he gave him a positive character; an inherent tendency to do that which is right; to love that which is good; to find his highest enjoyment in its practice; as positive a tendency to improve or grow in likeness to God, as it is for a plant to stretch itself, day by day, towards the sun, the source of light and heat! That tendency is restored to the soul, in the new birth. At first, it begins feebly, like the first streaks of the morning dawn, and then, under the influence of the Great Moral Sun, it grows brighter and brighter until the perfect day. In all these respects the restoration of the divine image will never be perfect, as it was when God first made man, until the soul shall enter the world where there is no sin or error, and where there is no stain of character. To make the restoration perfect, is the great work of life; a work begun in the new birth, and ended in the entire sanctification of the soul. Then—*then* truth will possess new beauties, because we shall see it no more under shadows, but in the clear light; then will our attainments in knowledge be rapid, because it will be easily acquired by the soul, no more enfeebled and darkened by sin; and then will we grow in holiness, and progressively approximate the character of the Great Creator.

What attainments the angels, who have retained their original likeness to God, have, during the thousands of years of their happy existence, made in knowledge and holiness, it is impossible for us to describe. What they have learned by contemplating the character and works of the Great Creator; what new truths are constantly unfolding themselves to their enlarging views; what new attractions and causes of joyful admiration they find as they gain a deeper insight into the mysteries of the divine nature, they cannot inform us. But undoubtedly they have advanced far beyond the point at which they began! In their knowledge and experience there is sufficient reason for their ever-resounding responses: "Holy, Holy, Holy,

is the Lord of Hosts!" And yet, with all that they already know, we find them eager to know more; to find some new occasion for admiration, as they look into the wonders of human redemption.

And this is precisely the characteristic of regenerate men, in whom the divine image is renewed. Paul, who is but a representative of others of like character, earnestly longed to "*know* Christ and the power of his resurrection;" "to be found in him, not having his own righteousness," but to be clothed with the righteousness of Christ; knowing that he was not yet perfect, he followed after, in order that he might make the great attainment of likeness to the character of Christ Jesus; and so great and valuable an object was this, in his estimation, that he was willing to lose all other things, so that he could but win Christ. And another disciple, who, by intimate and familiar intercourse with Jesus, had learned to know much of his character, and who had also suffered much for him, was filled with ecstatic joy, when he thought of the reunion with him, and the perfect restoration of the divine image in the heavenly world! "Beloved," said he, "now are we the sons of God! and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be *like him*, for we shall see him as he is." Jesus said, "Blessed are the pure in heart, for they shall see God;" Paul said, "Without holiness no man shall see God;" and in another place it is said, "To know God is life eternal."

We then, who "govern in this tabernacle, being burdened," who lament the imperfectness of our knowledge, especially of divine things, and the vast distance there is yet between our character and that of the Redeemer, are cheered by the assurance, that the time is fast hastening on when we shall *know* no more only in part, but *know* even as we are known, and when we shall attain to a far higher point of the knowledge of God in Christ Jesus than we have been able to reach here below!

IV. But we could scarcely speak of the image of God in knowledge, in righteousness, and true holiness, as renewed in the regeneration, partially restored here, and fully hereafter, without referring to a future state; and consequently to man's immortality. God made man *immortal* and in this he *made in his likeness*.

1. Some one may say: man is mortal. True, his body

dies; this, however, is not a cessation of existence; it is merely a short interruption. The body will rise again and be immortal.

2. But immortality was the primary characteristic of man. Death was only to be the penalty, if he should disobey; and life be continued, if he should remain obedient. Adam was to be distinguished from the creatures, over whom he was placed. In regard to them, death was the rule, his was to be an exceptional case. They could not multiply and fill the earth, without one generation being removed by death to give place to those which were to follow. In regard to men, if, in following the law of increase, they had become too numerous, God probably would have translated them to suitable abodes to enjoy their immortality, in serving him in a different sphere. He translated two; why might he not have translated all after they had undergone due preparation?

Whilst the creatures around him would die, he was, as to his body, to be distinguished, in being free from the law of death, and in being like his Creator. The body of the Redeemer, which was made in the likeness of sinful flesh, had no seeds of corruption in it; it was not mortal; it would not have died, had he not himself offered it, as a ransom for our souls and bodies, in order, that being freed from the penalty of sin, and perfectly restored to the image of God, and our bodies raised from the dead, as was his, we might not remain under the dominion of death; but find in him "the resurrection and the life." The slave of appetite and lust, inheriting ancestral sins which are visited upon the children, down to thousands of generations, and subject to diseases of various kinds, this body, at length, yields to the force of these causes, and sinks into the grave. But this vile body shall be raised again, and made like unto Christ's glorious body, which is the type of immortality! No: we were not, at first, created with bodies to pass away like the flower of the field, or like the brute creation, to die and live no more!

God has implanted in our souls the desire of continued existence. This is especially strong when the hope can be entertained of a continued existence of happiness. It is only guilt, which makes men shudder at futurity as likely to result in protracted misery; and which makes them less desirous of immortality. But, to the virtuous and good, the holy, and wise, a never-ending existence is

inexpressibly desirable. They who have learned to know God by the experience of his grace, thirst to know more of him—to increase in the knowledge of his character and ways. They who have learned to know what it is to be righteous and holy, earnestly desire that they might be completely assimilated to his character, and that communion, which has been begun, might be perpetuated forever. The prospect of immortality causes the *good* man to pass his three score and ten years of toil and trial here with cheerfulness. He knows that after toil will come rest; after trial, triumph; after fidelity, reward; after light afflictions, a far more exceeding and eternal weight of glory; and after a foretaste of communion with God, the full fruition. It was the assurance of a future life, which cheered the deeply afflicted Job in the midst of his sufferings. “I know that my Redeemer liveth,” said he; “and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and *mine* eyes shall behold, and not another.” And David, in the confidence of hope, said: “I shall be satisfied when I awake in thy likeness.”

In fact, it is immortality—endless existence—which is the glory of the divine image, its brightest ray! The most exalted intellect, the highest reason, the most enlarged knowledge, the brightest moral character, the most eminent attainments in holiness, would all be but a meteor’s glare upon the face of night, if they were to continue but a limited time; if they were not to be perpetuated through an endless existence!

1. Let us endeavor to arise to a realizing sense of the dignity and glory of our nature. We are the sons of God, made after his likeness. We are not designed to grovel on earth; to devote our whole energies to satisfy the wants of the body, as do the beasts of the field; to become the slaves of passion, of pleasure, or of honor, or of wealth; and to live, as though this fleeting life were our all. We are designed for a brilliant career; of dominion over the earth and all earthly creatures; of vast attainments in knowledge—knowledge of God in his works, and in the doings of his grace through Jesus Christ; and of high degrees of moral excellence. We have been made but a little lower than the angels, and we were created with endowments which will enable us to vie with them in their highest excellencies. And though the crown has

fallen from our heads, it may be restored, and made to shine brightly again in the future world of glory.

2. Let us thank God, who made us, that he thought worthy to place us so high in the scale of being, and to make us a reflection of himself. Let us thank Him for the high endowments, the enlarged capacities, and the brilliant prospects which he has afforded us! Let us look across the narrow vale of time, and, forgetting our humiliation, our temporary degradation and sorrow here, see what we may become, when the night of time shall have ended, and the charnel house shall no longer be able to hold our bodies! Let us exultingly join the apostle Peter in saying: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us AGAIN unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in Heaven for you!" Never was there cause for joy and thanksgiving, such as is here to be found! Let it, however, not prove an idle, a senseless joy; but let it produce such a pressure upon our moral nature, as to urge us to meet the demands of gratitude and love. "Let us glorify God in our bodies and our spirits which are his."

3. Let us not sit down in despair, because we are not what man originally was. The poor leper stood afar off, and said: "Lord, if thou wilt, thou canst make me clean," and, at the word of the Lord Jesus, "Be thou clean," "immediately his leprosy was cleansed." So we may go to Him, the repairer of our broken nature, and experience his power to restore to us the defaced image, to "create, in us clean hearts, and renew within us right spirits." If we are true to ourselves, to each other, and to God, we will not only intensely desire, but make earnest efforts, that we may become and live new creatures; and that the light of the glorious gospel of Christ, who is the image of God, may shine into our hearts, and there reveal the lineaments divine restored! To this end, let us look at the inimitable life and character of Jesus Christ, and strive to become conformed to them; and then shall we realize the transformation referred to in the words: "We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

4. It is sad to reflect that from some hearts, the image of God will forever remain effaced—it will never be restored in them, but the hateful image of the Devil, will occupy its place! The noble intellect clouded forever by prejudice and error; the reason bewildered and swayed by falsehood; the soul a slave of lust, tormented with unsatisfied desires; moral character and ability to appreciate that which is lovely and good, gone; and the capability of experiencing even one holy emotion, and making any progress in moral worth forever lost, afford a sad theme for contemplation. Thus fell Lucifer, once a bright archangel! Thus fell his companions in crime! Utterly obliterated from their spirits is the glorious image of God, and they are lost to all that is good and excellent, or that can afford any pure and lasting joy! It is sad to think of a soul utterly lost; cast out from God, and shut up in the darkness of hell forever!

ARTICLE VI.

THE STRENGTH AND BEAUTY OF GOD'S SANCTUARY.

By Rev. EDSALL FERRIER, A. M., Professor in Pennsylvania College.

In the material world, the properties of strength and beauty are seldom found in the same object. In our conceptions at least, that which is beautiful, is not strong; and that which has strength, has no beauty. The same is true, to a limited extent, of the productions of mind. Few works of genius, evince at once, high degrees of beauty, and strength of expression. One of the great classics of antiquity is marked by unusual nicety of expression, and beauty of style, but it wants the masculine energy, the nervous strength, the heroic vigor of its great counterpart. In character, in the common estimate of men, there is the same contrariety between these two elements—the possession of the one, implying the absence of the other. At the death of the senior Dr. Alexander, of Princeton, a biographical notice made mention of him as a “good, simple-minded man.” The friends of the de-

ceased, took exception to the statement, as implying the thought, that he was wanting in the manlier and stronger qualities of character—as if simplicity and beauty could not be joined with force, or that a strong intellect, is to have greater honor in the sight of man, than a good heart, or a right spirit. This disposition may be traced in our very language. It has become fixed in our commonest words. A living writer speaks as follows of the common word "virtue:" "We can not wonder that Italy should fill our great exhibition, with beautiful specimens of her skill in the arts, with statues and sculptures of rare loveliness, but should only rivet her chains the more closely, by the weak and ineffectual efforts which she makes to break them, when she can degrade the word "*virtuoso*," or "*virtuous*," to signify one accomplished in painting, music and sculpture, such things as are the ornamental fringe of a nation's life, but can never be made, without loss of all manliness of character."* Perhaps the most striking illustration, in the universe, where the two qualities mentioned in our subject, are joined in the most harmonious proportion, is God. While Isaiah in wrapt vision, beheld the Seraphim crying one to another, saying: "Holy, holy, holy, is the Lord of Hosts, let the Lord of Hosts be for a crown of glory, and for a diadem of beauty," John saw the elders and heard their worship, "We give Thee thanks, Lord God Almighty, because Thou hast taken to Thee great power and hast reigned."

Strength and beauty are in His *Sanctuary*. This may be taken as descriptive of those places which God has chosen for His special dwelling place. The Tabernacle was God's sanctuary, and it was both strong and beautiful. In the detailed description we have of it, in the book of Exodus, the material, the tenons, the sockets, the pins, the bars, the pillars, we are impressed with the fact that, the structure was fitted for a wandering people, as it could be conveniently taken down and again erected, but was just the structure needed for the storms, and exposure of a forty years' march in a wilderness, in many parts of which neither man nor beast could subsist. The material must have been of the most substantial kind. Then we can scarcely get any adequate conception of the richness of the material. The amount of gold and silver was im-

* Trench.

mense. Its purple, and blue, and scarlet—its finely wrought furniture, and fine proportions, all fashioned after the instructions given by God in the mountain, must have been imposing. David, in speaking of the tabernacle of Shiloh, the tent which was placed among men, says: "God delivered His *strength* into captivity, and His glory into the enemy's hand." And, as to the temple on Mt. Moriah, to which the Jew went up so many hundred years, with feelings of awe and wonder, such as possessed him on no other occasion of life, even with our enlarged ideas of costliness must have surpassed any conceptions we have formed concerning it. The whole Sanctuary was overlaid with gold. Gold and precious stones were wrought in, and placed, wherever they could add anything to the richness of its appearance. A Roman historian tells us, that generals, who had been familiar with the palaces of Rome, when Rome was at the height of extravagance and luxury, were struck with wonder, when they saw the temple at Jerusalem. Titus would gladly have preserved the structure, as a memorial of the past glory of the Jewish people, but the fierce spirits, which came in collision, on that holy spot, were as uncontrollable as the hurricane; and the Temple fell in one of the bloodiest conflicts recorded in history.

But we propose to make a more practical use of the subject. The soul, under the influence of the spirit, may have a beauty which will excite the admiration of angels; that for which David so earnestly prayed: "Let the beauty of the Lord God be upon us—the beauty of holiness;" and a strength adequate to the conflict with principalities and powers; "strengthened with might, by the spirit of God, in the inner man." There is no incompatibility, and no contradictions. All over the earth, where the gospel is preached, are bright and living witnesses, men, it may be in lowly life, but adorned with richer ornaments than ever burned on Jewish temple, or glittered in breasts of Jewish priests; men fighting a nobler battle than was ever contested on fields of this world, and beckoned on to victory by brighter rewards. These qualities of character are in the Sanctuary. Waiting on God, who has said that He loves the gates of Zion, more than all the dwellings of Jacob, may secure for us these things which can not be gotten with silver, nor bought with gold. Not that God has bound himself exclusively to His house. Let us not

limit Him. The heavens is His throne, and the earth is his footstool. God may be in the veriest hovel, with its ragged walls of mouldering mud, while He will not enter the elegant cathedral, with its parade of heartless worship, and its polished ascriptions of praise. The ear of God may be open to the very groan of a troubled spirit, or the beating of an anxious heart, but closed to the words of unfeeling pomp. Nevertheless, it remains true, the church is the house of the living God. The Lord has chosen Zion; He hath desired it for His habitation. It is His rest forever. It is His banqueting house, where He meets with His people, for their joy and refreshing. The true worshipper says: "I have seen thy glory and thy power in the Sanctuary. But how is it that the sanctuary has this refining, elevating power. We begin the the lowest view.

We are so constituted as to be more or less affected by every object with which we come in contact. There is a principle of assimilation in our nature, which makes us like those with whom we associate. All the multiplied influences which surround us in this life, write upon our hearts and lives, as upon a tablet, their distinctive character. It may be a book, a friend, a family, a teacher, a scene in nature, but it leaves an impression. Our own character, to a great degree, depends on the kind of these influences. They mould and shape the soul. The world is full of testimony, and even bad men act upon the principle, when their interests are involved. Moore would not permit his own daughter to read the poetry which he wrote, and sent out to poison ten thousand homes. Macready, the tragedian, would not allow his own children to see the inside of a theatre, and Goldsmith, himself a popular novelist and play writer, gives this advice about the education of his nephew: "Above all things, never let your son touch a novel or romance." In speaking of influence, let no one understand that we are placed under a blind fatality, and have nothing to do, but to cast ourselves on the current, and be carried on a helpless thing, to our destination. Far from it. Man has a will, and is accountable to his Maker, that he selects the good, and rejects the evil. God has given a germ, and it is our life-work, as we would acquit ourselves well in the sight of men, and render an account with joy before God, to gather about the true and the good, that it may grow up, first the blade, then the ear, then the full corn in the ear.

Activity is one of the conditions of growth. Cessation of activity is the beginning of death. This is true in commerce, in mind, in the world of spirit. Activity is caused by the presentation of suitable objects. The man of giant intellect, attains his power by protracted and severe exercise, on subjects of an exalted nature. Wrestling with trivial subjects, dwarfs the being. Hence, as books are not dead things, but have a living power among living souls, those are not our best books, which put us most easily and in the shortest time, in possession of facts and thoughts, but which convey fully, and carry farthest in our own souls, the conceptions and feelings of a profound spirit—which *awake* slumbering energy, and arouse to noble purpose, and lofty resolution. He who dwells in the Sanctuary, is the great God—the loftiest being in the universe. Active contemplation of His character, earnest worship of Him, as our Maker, communion with Him in His appointed way, by this process of assimilation, or like begetting like, tend to elevate and ennoble. An intimate association with great and good men, excites to imitation, and begets impulses, that may be for eternal good. How much more, an association with the King of Kings, in His own house. What drew so broad a line between the Jew and the Greek? The Jew went up year by year, to the temple, as the holiest place on earth, and held communion with the true and living God; the Greek prostrated himself in the dust, before a worthless block, which his own hands had shaped. The stream could not rise higher than the source. The historian Gibbon, makes use of this principle, as a partial explanation of the rapid success of Mahommedanism, for a season. Though a mass of superstition and error, its watchword, as it spread terror amongst the nations of the earth, was, "There is only one God, and Mahomet is his prophet." But in the Christian Sanctuary, we look neither to the God of the Jew, nor the God of Mahomet, but to Jesus, the Brightness of the Father's Glory; and beholding as in a glass darkly, but then face to face.

In the Sanctuary, we not only contemplate the perfect character of God, but the most ennobling truths in the universe, in every variety of form, are impressed on our conscience. The truths of physical science are refining and elevating in their influence, and we render the cheerful tribute of praise to him whose life has been a sacrifice for their extension. So of political and moral science.

It is a heresy that needs to be driven from our hearts and our schools of learning, that no truth is of any value, except as it directly contributes to some practical end. All truth is valuable for its own sake, and is fitted to exalt and dignify. Yet there are degrees of value. In the Sanctuary, we hear not the truths of physical science, nor the angry discussions of politicians, nor the doubtful learning of the schools. We go above and beyond these; above the beaten, dusty, weary walks of ordinary life. The soul is in a purer element. We breathe a clearer air. The heart is brought in contact with the high truths of God, man's destiny, immortality, judgment—eternal life and death. And in these higher regions of truth, unlike those giants of old, groping in the dark, we walk uprightly, having a "Thus saith the Lord," to strengthen our hearts. Hence, in the light of human reason, there can be no more hallowed spot on earth, than the Sanctuary; no place where purer, and higher educating influences gather around the being.

But to stop here, would be rationalistic; to explain away every thing supernatural, and place our holy religion on a level with the systems of erring men. Christianity came from God, and is accompanied with a direct, divine influence. If we enter the Sanctuary in the spirit of earnest seekers, we are not left to the slow operation of natural causes. With these alone, what hope could the preacher have with a soul, dead in sin? Preaching would be as idle work as that of the Sybil, who wrote her instructions on the loose leaves of trees, and committed them to the mercy of the inconstant winds. The gospel is the power of God unto salvation. This it is that kindled the energies of the apostle Paul, and led him to make the lofty resolution: "I am determined to know nothing but Christ and Him crucified." This it is, which ought to set on fire the hearts and tongues of God's ministers with holy zeal for God and love for souls—a flame kindled by the Holy Ghost that came down on the apostles in the shape of fiery tongues. It is this which places Christianity as far above all other systems, and all natural causes, as the heavens above the earth. Such lower causes may elevate in this world—may adorn with ornaments, but such work is only hanging withered garlands on corpses. It is not giving beauty to a living soul. "I am not ashamed of the gospel of God, for it is the power of God unto salvation, unto every one that believeth."

Then, considering the Sanctuary in this three-fold view, as a holy place, where we may study the purest and highest character, where the soul is brought in contact with ennobling truths, where Jehovah Himself dwells, and makes such bright and blessed disclosures, that we prize her ways, her sweet communion, her solemn vows, above all earthly joy, may we not cordially join in David's expression of admiration, "How amiable are thy tabernacles, O Lord of Hosts," as well as join in his prayer, "One thing have I desired of the Lord, that will I seek after, that I may dwell in thy house forever." Then the Church, as the abode of the Redeemer, ought to enlist our warmest sympathies, and our best efforts. When her portals are thrown open for our admission, we ought, in grateful acknowledgment, express our joy: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." With a sense of forgiveness, let us lay our hand on her altars, and, in a high and holy consecration, vow: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." While she is so strong, that all plans formed against her shall be dashed in pieces like a potter's vessel, and is terrible as an army with banners, she is clear as the sun and fair as the moon, and the smallest act of infidelity on the part of those who love her, may mar the beauty. The Church has been well compared to those Druidical monuments, vast rocks on the loftiest mountain peak, so nicely poised, that a child may give them a rocking motion, yet so secure that a giant can not throw them from their resting place. So the Church feels the slightest touch of wrong and inconsistency, while her very walls are salvation, and even the gates of hell cannot prevail against her. Let us live, in simple reliance on the grace of Christ, adorned with a beauty, richer than gold or gems, that even a thoughtless world will pause and render the cheerful tribute: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." Secure such a victory over death, that even a thoughtless world will render the cheerful tribute: "Let me die the death of the righteous, and let my last end be like his."

ARTICLE VII.

REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

LXIX.

CHARLES PHILIP KRAUTH, D. D.

"He needeth not
Praise from our mortal lips. The monuments
Of bronze or marble, what are they to him
Who hath a firm abode above the stars?
Still may his people mourn, may freshly keep
The transcript of his life, may praise their God
For what he was, and is, nor wrongly ask
When shall we look upon his like again?"

A character so near perfection, a life so almost blameless, as was that of Charles Philip Krauth, is seldom found. He was one of the purest and best men that ever lived. One more faithful and affectionate, more devoted to high and noble purposes, better in the entire combination of his gifts and graces, has never been given to the Church. Although his career was undistinguished by great achievements, or unmarked by great changes of thought, or of work, it was prominent and useful. It was a quiet and placid life—the life of a true, upright man, who, with a name untarnished, and a character unsullied, was honored and trusted, and whose pure example and holy teachings, were felt, as a power for good, by all who were brought within the sphere of his influence.

The subject of our sketch was born in Montgomery County, Pennsylvania, May 7th, 1797. He was the second son of Charles J. and Catharine Krauth. His father was a native of Germany, and came to this country as a young man, in the capacity of a school teacher and a church organist. He was connected with the German Reformed Church. His mother was a Pennsylvanian, and a member of the Lutheran Church. They lived in York, Pennsylvania, and in Baltimore, Maryland; also, for many years,

in Virginia, highly respected, and enjoying the confidence of their neighbors. They both died in Lynchburg, Virginia, the one in 1821, and the other in 1823. Charles Philip was, in infancy, baptized by Rev. Dr. F. W. Geissenhainer, at the time, Pastor of what was known as the old Goshenhoppen Church, in Montgomery County, Pennsylvania. Of his early life comparatively little is known, in consequence of his singular and habitual reticence with regard to himself. He was, however, considered by the children, cotemporary with him at school, as very precocious, quick in his apprehensions and successful in study. "We thought him," writes Charles A. Morris, of York, who knew him when he was about seven or eight years of age, "very far advanced in his Arithmetic, but we boys were disposed to ascribe his success to the fact of his having a father who was a teacher." He seems to have been, from a youth, of an inquiring turn of mind and fond of books. His natural love of knowledge led him to improve his opportunities to good purpose, so that, without the advantages of a collegiate education, he attained to a very respectable measure of intellectual culture. He early evinced a decided taste for linguistic studies, and, in the prosecution of the Latin, Greek and French, won for himself high credit. He evidently, at this period, formed those habits of accuracy and thoroughness which characterized his future career, and were the foundation of his literary success and influence. Having selected medicine as his profession, he commenced his study when about eighteen years of age, under the direction of Dr. Selden, of Norfolk, Virginia, a man of eminence in that day, and subsequently attended a course of Lectures in the University of Maryland. But his funds having become exhausted, he visited Frederick, Maryland, with the view of procuring pecuniary aid from an uncle, the organist of the Lutheran church, or of negotiating a loan, for the completion of his medical studies. Having failed in his object, and greatly disappointed in the expectations which he had cherished, he called to see the Rev. D. F. Schaeffer, whose acquaintance he had formed during the journey in the stage-coach from Baltimore to Frederick. In the course of the conversation, the sacred ministry was incidentally suggested as a field of usefulness for young men. In the midst of his embarrassments, and his disregard of the claims of religion, he was not permitted

to devote his superior natural endowments and the mental discipline, already acquired, to the service of the world. A higher power had set him apart for a more important work in the service of Him, whose authority over his heart and life he had not yet acknowledged. This visit was the turning point in his history. His mind, after a serious consideration of the subject, was led to the conclusion that the ministry was the work, to which God had called him. Brought under the influence of saving truth, and having consecrated himself unreservedly to the Master, we often heard him say, he felt that, "Woe would be unto him, if he preached not the gospel." He very soon commenced his theological studies under the instructions of Rev. Dr. Schaeffer, and, at every step of his progress, was the more strongly convinced that he was acting in accordance with the divine will. He earnestly desired to enter the wide field that lay stretched before him, even though distrust of own qualifications would have deterred him from seeking so responsible an office.

Whilst he was engaged at Frederick, in the prosecution of his studies, in the year 1818, Rev. Abram Reck, of Winchester, Virginia, who was in feeble health and had, at the time, charge of nine congregations, wrote to Dr. Schaeffer, inquiring if he could not send him a theological student to aid him in the discharge of his laborious duties. In compliance with his request, Dr. Schaeffer sent young Mr. Krauth, who continued his studies under the direction of Pastor Reck, and assisted him in preaching the gospel, visiting the sick, and performing other pastoral labor. Occupied, from day to day, in these important duties, and intimately associated with one of deep religious experience, an earnest Christian man, he was led to examine anew his claims to discipleship, the evidences of his acceptance and his moral fitness for the work, to which he had devoted his life. His mind was satisfied. He enjoyed peace in the hope of pardon. He found joy in believing. It was his earnest desire to do the will of his Father in Heaven. He was happy in the choice of the profession he had made. He studied under Mr. Reck one year, and the testimony of his preceptor is that, "He showed great comprehension of mind, and was a most successful student." "I gather," writes Rev. T. W. Dosh, "that, at this time, he frequently preached in the Lutheran Church, and was very popular with the people. He was highly respected for his uniform

piety and zeal. He still has many warm friends in Winchester, who revere his memory and speak of him in terms of the highest regard."

Mr. Krauth was licensed to preach the gospel by the Synod of Pennsylvania, at its meeting in Baltimore, in 1819. His certificate of licensure, dated June 7th, and signed by J. G. Schmucker, as President of the Synod, and C. Jæger, as Secretary, is now before us. His first pastoral charge embraced the united churches of Martinsburg and Shepherdstown, Virginia, where he labored for several years most efficiently and successfully. The people confided in him, loved him, and always listened to him with profound attention. The surviving members of the charge, with enthusiastic expressions, recall the ability and eloquence of his early pulpit efforts. In the *Lutheran Intelligencer*, of March, 1826, he gives a very interesting account of a religious awakening, which commenced in one of his congregations, and subsequently became general in the town and the vicinity. In describing the work, he says: "A number of young people, greater than was common here, proposed themselves as candidates for church membership, and were prepared by religious instruction. During the period of their preparation they manifested deep seriousness, and a disposition to learn and to practice the truth. Their admission into the Church by the rite of Confirmation was attended with much solemnity and deep feeling. The sacramental season which followed was very impressive, and the feeling excited, in some instances, was almost too intense to be restrained. Religion assumed a new aspect among us. In some cases, the most profligate and abandoned characters were brought to bow at the feet of Immanuel. Every meeting for religious purposes was largely attended, and it was soon found that private houses could not accommodate the crowds that came together. * * * A peculiarity of the revival was, that it continued for some years. Gradual in its beginning, it gathered strength as it proceeded, and it was, at least, two years, before there was evidence of its decline. To estimate the number received into the different churches here, for all partook more or less in it, is not in the power of the writer. Prayer-meetings, public and private, meetings for conversation with persons in distress, were found peculiarly useful." It was at a District Conference, held in the church at Martins-

burg, whilst Mr. Krauth was pastor, that the enterprise of a Theological Seminary, in connection with the General Synod, originated, and the first funds towards the object contributed. He was, in 1826, elected a member of its first Board of Directors. Dr. Morris, who, after his licensure, spent some days with him at his own residence in Martinsburg, thus speaks of him, at this interesting period of his life: "That week's intercourse was to me of great importance, as a young man of one and twenty. His conversation was so instructive, his counsels were so wise, his manners so gentle, his spirits so buoyant, that I learned more practical wisdom than in any other week of my life, and the visit begat in me the most ardent affection for him, who was afterwards my theological counsellor, my life-long associate in many a good work, and to his dying day, my most cherished friend." "From that day," he adds, "our fraternal alliance was consummated, and, amid all the ecclesiastical changes of the last thirty-five years, the sharp theological controversies, the personal enstrangements, the doctrinal developments, the varying phases of thought, our intimate relations have not been interrupted for a single hour." During Mr. Krauth's residence in Virginia, the Synod of Maryland and Virginia was formed, of which he became a member, and over which he presided during its sessions at Winchester, in 1826. At the opening of the Convention, the following year, he declined a re-election, in consequence of having received and accepted a call to St. Matthew's congregation, recently organized in Philadelphia, then worshipping in the Academy, on Fourth Street.

The removal of Mr. Krauth to Philadelphia, in 1827, marks a new epoch, not only in the history of our English Lutheran interests in that city, but of his own life. Brought into new associations, surrounded by active, earnest, living men, with large libraries at his command, the best books on all subjects accessible, new powers seemed to be awakened within him, new energies were developed. As a scholar, a theologian and a preacher, he rapidly advanced, and made a deep impression upon the community. At first, he encountered some opposition from the German Churches in the prejudices which existed, even at that day, against the introduction of the English language into the services of the sanctuary, but this all vanished, when his character and object were better understood. With the German

ministers, Drs. Schaeffer and Demme, he was on the most cordial and confidential terms. Although they sometimes differed on points of minor importance, it never marred fraternal intercourse. His relations with Dr. Demme were of the most intimate character, and continued years after Dr. Krauth left the city. "Their temperament," says Dr. Morris, "were wholly diverse, but they harmonized delightfully in literary pursuits, in church polity, and theological doctrine. Demme had the highest respect for our friend's talents, and æsthetic taste, and he held, in profound esteem, Demme's genius and attainments. Many an evening, was it my privilege to spend in their company, when wit and anecdote, and the most refined glee blended harmoniously with profound philosophic discussion, and the spontaneous outflow of the richest learning on their part. Demme knew all German philosophy, and Krauth, all literature." Dr. Demme's influence, at this time, on his character and studies, was most favorable, and always acknowledged. He ever referred to him with veneration and affection, and in that remarkable production delivered by him, at the request of the Directors of the Theological Seminary, on the Advantages of a Knowledge of the German Language, he expresses the most ardent gratitude to his benefactor, who had excited, and aided him in his acquisitions in the direction of German literature. Dr. Krauth remained in Philadelphia six years, and, during the whole period, enjoyed the highest reputation as a pastor and a preacher, gathering around him a large and devoted congregation, and accomplishing an amount of good, that can scarcely be estimated. The services of his church were numerously attended. His preaching attracted young men from other Christian denominations. On the evening of the Lord's day, it was no unusual thing to see benches introduced into the crowded aisles, and all of them occupied with attentive, eager listeners. His sermons, delivered without notes, were instructive, and very impressive, often thrilling, and producing a powerful effect. Multitudes there are, who will never forget his impassioned appeals, so clear with truth, his "tender words, like dewy pearls, along their flower-sown path,"

"That earnest voice,
Filling the temple-arch so gloriously,
With themes of import to the undying soul,
Expressed by power of fervid eloquence,"—

the blessed results of his labors, in their own precious experience. His chief delight was in his Master's work, prompting the good, cheering the sorrowful, and he enjoyed the promised reward. The enterprise was successful, his church united and prosperous. It is, therefore, not surprising, that when his transfer to another field of influence in the Church, was proposed, his congregation thought his place, as pastor of St. Matthew's, could never be supplied.

In the year 1833, when Dr. Hazelius resigned his Professorship in the Theological Seminary, at Gettysburg, the attention of the Board of Directors was, at once, turned to Mr. Krauth, as the man, best qualified for the position. As a Hebraist, he had not, at the time, in the Church his superior, the result of his own earnest, indefatigable application. He was unanimously chosen Professor of Biblical and Oriental Literature. The appointment was popular, and was regarded by the Church generally, as most judicious. "His character and talents," said the *Lutheran Observer*, at the time, edited by Dr. Kurtz, "have long been admired by his numerous friends. He is well known as a gentleman of science, of literature and of piety. He possesses great facility for the acquisition of languages, and has, for several years, paid particular attention to their study." But, inasmuch, as the funds of the Institution were not, then, adequate to sustain two Professors, it was agreed that part of his time should be devoted to instruction in Pennsylvania College, which had received a charter from the State, the previous year, with the understanding that, so soon as the proper arrangements could be made, his duties should be entirely confined to the Theological Seminary. He would not, we frequently heard him say, have abandoned the pastoral work, if he could have, at the time, supposed, that his attention would have been diverted from the original object of his appointment, the immediate and exclusive preparation of young men for preaching the gospel. But "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." "The steps of a good man are ordered by the Lord." He did acknowledge God in all his ways, and God directed his pathway through life.

Professor Krauth was unanimously elected President of Pennsylvania College, in the Spring of 1834. The *United States Gazette*, edited by the Hon. J. R. Chandler, in no-

ting the appointment, said: "Mr. Krauth is known as a sound scholar, who ornaments piety with attainments in science and the arts. Under his supervision, which is never given by halves, we augur well for the new College." He was, at the commencement of the Winter term, formally inducted into office, in the presence of the students, the Faculty, and the Trustees; the Presbyterian Synod of Pennsylvania, then in session, at Gettysburg, adjourning its business and honoring the occasion with their attendance. The President elect, in his Inaugural Address, presented his views on the subject of Education, and the principles, by which he would be guided in the discharge of his official duties. He seems to have felt most deeply the responsibility of the position he was assuming, and of those associated with him in the work. "It is certain," he says, "much has been entrusted to us, and highly have we been honored. Ours is an arduous task, but success is worth much. It is a noble work, in which to be employed and as we see ignorance recede before the rays of instruction, and moral loveliness unfolding itself, under the purifying influence of a Saviour's precepts, it is the reward, which, whilst it makes the heart swell with joy, will render it thankful, that it is honored with an employment so conducive to the best interests of our race. We will labor then in this service, we will devote to it our best energies, and may the blessing of Him, without whom nothing is strong, nothing holy, rest upon us and our Institution, and may his approbation be rendered in the final plaudit, 'Well done, good and faithful servant.'" The duties of this office, he faithfully performed, for nearly seventeen years, during most of the time, also, giving instruction in the Theological Seminary. With what untiring industry he labored, and how patiently and cheerfully he toiled, year after year, for the temporal and spiritual welfare of the young men, committed to his care, only a few, those who were most intimately associated with him in his efforts, know. He never spoke of personal labor or personal sacrifice, yet no one was more willing to endure both, that he might be useful to his fellow-men, and attain the great object of life. In all his relations, as President of the College, in his intercourse with the students, with his colleagues, and the public, he was a model of Christian propriety and prudence, of humility and conscientiousness, of purity and honor, whom all could approach, whom none could reproach,

always ready to listen and advise, considerate and kind, yet independent in his conclusions, and always firm and uncompromising when a question of principle was involved. A more judicious man in his official position, more delicate in his feelings and discreet in his conduct, could nowhere have been found. He was remarkably reticent in that which was not to be communicated, as skilful in concealment, as he was particular in statement, always reliable, a discerning observer, a prudent counsellor, and a safe guide. He brought to the consideration of every practical question, not only the rare qualities of his intellect, but also the impartial and just feelings of his heart. He seemed incapable of an act of injustice, or intentional wrong, towards any one. The history of the College, during his connection with it, furnishes an unerring proof of his fidelity and success, as a presiding officer. During his administration, the College edifice was erected, in which, with his family he resided for thirteen years, till his withdrawal from the Institution, and exercised a constant and paternal care over the students. The College graduated during his Presidency, one hundred and sixty-four young men, and of these one hundred and eight, devoted themselves to the ministry of reconciliation. Many, also, who were not graduated, after pursuing a partial course of study in the Institution, were prepared for the sacred office. During this period, either directly or indirectly, there were brought under the influence of his instructions, about one thousand individuals, many of whom here consecrated themselves to the Saviour, and commenced their Christian life. Influences, during these seventeen years, were put in motion, imparting an influence to the Church, which is, at the present day, moving millions of hearts to God. The primary design, the sanguine hopes and ardent wishes, of the pious founders of the College, planted in faith and in reliance on the Divine aid, were more than realized. Cultivated intellect was brought into the service of the Church, the knowledge, here communicated, was sanctified, and men, well qualified were sent forth, as heralds of the cross, to proclaim the unsearchable riches of redeeming grace.

During the administration of President Krauth, the College enjoyed several precious revivals of religion, when the presence of God was specially manifested, and large

numbers, by a common heavenly impulse, simultaneously joined themselves to the people of God. An interesting season of this kind occurred during the winter of 1836—7. Its effects appeared first in the seriousness, and subsequent conversion of several promising young men; the interest in the subject of religion, was diffused, and many openly avowed themselves as the followers of Christ. By a reference to the catalogue of that year, we discover that more than one-half of the students, at that time connected with the Institution, are now laboring, or have labored, successfully in the Christian ministry, a large proportion of whom were then first brought to a consideration of their eternal interests. Another special work of grace was experienced in the summer of 1839. An afflictive dispensation of Providence, with which the Institution was visited, seemed to arrest the attention of the students, and awaken a concern for their salvation. So mournful an event as the sudden removal, by the hand of death, of two companions, was calculated to spread a deep and general gloom over the Institution, and to excite serious reflection. Scores were led, by the grace of God, humbly to seek mercy at the cross, and to find peace for their souls. But the most extensive manifestation of the Spirit's influence, was felt during the winter of 1842—3, when, out of the whole number who had been irreligious, at the close of the revival nearly all expressed a hope of eternal life. Although, at first, there were some indications of opposition, and a few of the young men put themselves under the influence of intoxicating drinks, for the purpose of shielding themselves from the power of the truth and the influence of the Spirit, yet not more than five or six remained unaffected. The preaching on the occasion did not differ materially from its ordinary character; it was the simple, plain exhibition of the divine word, but the effects were powerful, and the permanent change produced in the life of almost all the irreligious students, was certainly evidence of some extraordinary moral cause. The truth had been presented with the same earnest faithfulness before, yet without any apparent success; now all appeared inspired with a disposition to hear, and a heart to feel, to listen with silent solemnity to warnings and entreaties, formerly unheeded. There was, from the beginning of the session, great seriousness on the part of believers, and a general expectation that the work of the

Lord would be revived. There was much secret sighing and fervent prayer at the mercy-seat, in answer to which the young men appeared prepared to receive the truth, and it became the sword of the Spirit, quick and powerful. The greatest solemnity, and the most perfect order, pervaded all these exercises, such as are wont to accompany those emotions, which spring from the deeply agitated soul. Some individuals may suppose that the public meetings on these occasions, which were attended by the President and his colleagues, were marked by noise or disorder, that the preaching was boisterous, and that exciting and extravagant expressions were employed, but it is not the fact. This may be the case when human agency alone is at work, but when the Spirit of God really operates, it is entirely different. Then, even the tones of the voice seem subdued, the heart is bowed down by influences from above, and all feel as if they were in the immediate presence of Jehovah, as if they must walk humbly and softly before Him. On the occasion referred to, the exercises of the Institution were not suspended, the regular recitations were heard, as usual, but the College building was as quiet as if it had no occupant. There was no necessity for discipline, there were no reproofs to be given, no delinquents to be reproved, no irregularities to be noticed; every thing went on smoothly and pleasantly; the Faculty appeared to have nothing to do, but to provide instruction for faithful and considerate young men. In the evening they would gather, in little groups, for prayer, and the small chapel, in which, for years, a few devoted disciples, on Sabbath morning, had been accustomed to assemble for worship, was now filled by many, who, a short time before, could not have been persuaded to engage in such an exercise; now every breast swells with grateful emotions, every heart is vocal with praise. And when the time arrived for those, who had been the subjects of a spiritual change, and were prepared, by a course of catechetical instruction, to make a public profession of their faith, it was a most interesting spectacle to see them surround the altar, renew their baptismal vows, and enter into an everlasting covenant with their Father in Heaven. Although many years have elapsed since these scenes transpired, yet of the large number, now scattered through the land, who, at that time, expressed their attachment to the Saviour, not one, so far as our information extends, has proved faith-

less to his promises, or disgraced his profession; the most of them are zealously and successfully engaged in the service of their Master, an honor to the Church, and the guides of many to glory. Doctor Krauth was deeply interested in these seasons of spiritual refreshing, and often praised God for their influence upon the Institution. Whilst he had no sympathy with that which was spurious, and unhesitatingly condemned all the extravagant noise and wild excitement which, at one period, found favor in the Church, he was the warm friend of genuine revivals of religion, and, during his whole ministry, earnestly labored to promote their success. He was sometimes, even disposed to acquiesce in measures, designed to advance the object, which, in his judgment, were of doubtful propriety, rather than oppose the well-meant efforts of others, good men, who entertained different opinions from him on the mode of conducting these seasons of religious interest. "If the work be of men," he would say, "it will come to nought; but if it be of God, ye cannot overthrow it." He was one of the most judicious, careful men, never himself, on such occasions, doing any thing, to which the most captious could take exception. In the measures which he suggested, in his conversations with inquirers, the prayers which he offered, the appeals he presented, he never seemed to forget his position; he always remembered his responsibility as a minister of the gospel; he manifested an unceasing anxiety for the spiritual welfare of those, with whom he was brought in contact. No one could have shown greater skill than he, after an outpouring of the Holy Spirit, in the selection of topics for discussion from the sacred desk, so concerned was he, that the young men, at the very commencement of their religious life, might understand the character of their profession, that religion was a reality, not mere impulse, a principle of the heart, that it must constantly exhibit itself in the conduct. We can see him now before us, with his sincere, earnest manner, in a series of appropriate and effective discourses, speak to the young converts of the great love of God in the redemption of the world, and urge this, as the great motive, for a full and unreserved self-consecration to his service. "He that believeth on the Son hath everlasting life:" "We walk by faith, not by sight:" "Receive with meekness the engrafted word, which is able to save your souls:" "Sanctify them through the truth; thy word is

truth:" "Never man spake like this man:" "Thy word have I hid in mine heart, that I might not sin against thee:" "The entrance of thy word giveth light:" "Her ways are ways of pleasantness, and all her paths are peace:" "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed:" "Beware of men:" "Go to the ant, thou sluggard; consider her ways and be wise:" "Ye are the light of the world:" "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven:" "Give an account of thy stewardship:" "Who will render to every man, according to his deeds:" "Who hath ears to hear, let him hear:" "I am not come to call the righteous, but sinners, to repentance:" "He is able to save them to the uttermost that come unto God by him:" "The poor have the gospel preached to them:" "Blessed are the poor in spirit:" "Let us run with patience the race that is set before us:" "Come unto me all ye that labor and are heavy laden, and I will give you rest:" "Let this mind be in you, which was also in Christ Jesus:" "Who went about doing good:" "Every man that striveth for the mastery is temperate in all things:" "Whatsoever a man soweth, that shall he also reap:" "I know thy works, that thou hast a name, that thou livest and art dead:" "I have not found thy works perfect before God:" "The law was our school-master to bring us unto Christ, that we might be justified by faith;" on these, and similar subjects, he loved to discourse, and the rich instruction and warm unction, with which these discussions were enforced, will never be forgotten by the many, whose privilege it was, at this time, to sit under his ministry. Not a few, who have since gone forth into the world, and now stand as a watch upon Zion's towers, in our own, as well as other Churches, remember the influence here exercised over them by this man of God, and trace their Christian experience, the spirit that now animates their toils, and the sweet hope that brightens life, to his faithful instructions and consistent example. How many there are, too, engaged in secular pursuits, who now tell us, that, under these influences, the good seed of their Christian life was sown, and the germ deposited; that among the groves and by the altars of their *Alma Mater*, the much needed guide was found, the priceless peace, secured.

On the resignation of Dr. Krauth, as President of the College, in order that he might devote his exclusive time

to duties in the Theological Seminary, which was the original design of his removal to Gettysburg, the Board of Trustees, in a unanimous vote, expressed "their high estimation of the fidelity with which he had discharged his duties during his long connection with the Institution," and their gratification, "that, by his continued residence in the place, he could still aid the College in promoting its success, by his council and co-operation."

In the autumn of 1850, yet in the vigor of manhood, he relinquishes, with great satisfaction, the anxious, toilsome, and often ungrateful work of the College Presidency, for the more quiet, congenial and pleasant duties of theological instruction. Here he was in his element. Here he enjoyed repose. Devoted to his books, and fond of research, loved and revered by his pupils, he was happy and useful, an ornament to the position, and a blessing to the Church. For five years, during his connection with the Seminary, he, also, served with great acceptance as Pastor of the congregation, with which the Institutions are united. He continued his duties in the Theological Seminary until the close of life, delivering his last Lecture to the Senior Class, within ten days of his death, the subject, by a singular and interesting coincidence, being the Resurrection. He died May 30th, 1867, in the 71st year of his age, and the 49th of his ministry.

Dr. Krauth's health, for the last few years, had been gradually declining, yet his mind was so unimpaired, and we were so accustomed, with slight interruptions, to see him at church, and with interest attending to his regular duties, that when it was known, that he was suffering from an attack of indisposition, not very different from what he had previously experienced, it excited no special alarm; it was supposed, he would soon recover, and resume his wonted work. He was present at a meeting of the College Board only the week previous, had quite recently presided at a meeting of the Executive Committee of the Parent Education Society, still interested in all the details of business, and, even the day before his last illness, had joined some of his friends for tea, at the house of one of the Professors, cheerful and happy, participating in conversation in reference to the interests of Christ's kingdom, concerned for the comfort of others and, as usual, attracting the kind attentions of the children present. Although only a fortnight before he passed away, just after the anni-

versary of his birth-day, he remarked to us, that he had now reached his "three-score years and ten," the time spoken of by the Psalmist, and that his earthly career would probably soon terminate, his death was, nevertheless, unexpected. When summoned to his dying chamber, although so fragile in body, we found his mind remarkably clear and calm; he was scarcely able to speak, yet he was fully conscious, sustained by the promises of God's word, and cheered by the faith he had so long and steadily professed. When we remarked that God was good to him, in that his mind was so composed and tranquil. "I am," he said, "very composed." Observing how patient he was, in his occasional suffering, we added, "God will not impose upon you more than you can bear—He will not forsake you, in this hour of trial,"—the prompt reply was, "His promises are, Yea and Amen!" His heart was full of Christian love towards all who approached him. It was a great privilege to behold his calm serenity, his unfaltering confidence in the Saviour, his trustfulness and humility, his perfect peace in prospect of the speedy change that awaited him. No one could witness the occasion without having his faith strengthened, his hopes confirmed, his affections elevated. The whole scene was, indeed, a benediction. To Dr. Brown, who inquired, on taking leave of him, if he had a message for his colleagues, and the students, he replied: "Tell them to be faithful, be faithful!" Dr. Muhlenberg having made an allusion to the sting of death and the victory of the grave being taken away, he said, after some interval: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!" A short time before his departure, whilst devoted friends were by his side, watching his last pulsations, he was asked by the Pastor of the church, "Whether he was aware that his earthly troubles were nearly ended." Answering with a motion of the head in the affirmative, Dr. Hay inquired, "And how do you now feel, in view of your approaching end?" "Calm!" "Calm!" he distinctly repeated. "Is Jesus still precious to you?" His glazed eye resumed its lustre, and with a strong effort he exclaimed, "O yes!" When reference was made to the fact, that this was the hallowed day, on which many pious Christians were commemorating the Ascension of our Lord, and that he, too, was about to rise and meet his glorified Redeemer, and as several familiar and precious passages were repeated, his eye kindled with

an expression of intense interest and grateful satisfaction. Although he had lost the power of utterance, his reason remained unclouded till the last. He was calm to the close. The spark of life very soon, however, ceased glowing—the good man had gone to his rest.

As the intelligence of his death spread, the deepest gloom pervaded the community. In every circle, among all classes and denominations, his name was mentioned with reverence, with the most tender affection. Never before, in Gettysburg, was there so great a public interest felt in any man's departure; never was there a death so universally regretted, so sincerely mourned. All felt that one of the excellent of the earth had been taken away. "Gladly would I exchange places with him," said a young man in the bloom of life, just commencing a successful business career, so high an estimate did he place upon the Christian character of this man of God. "If there be one place nearer the throne than another, he will be sure to occupy it," was the remark of a careful observer, who had long enjoyed his confidence, and been brought into constant contact with him. His funeral was numerously attended. Places of business were closed, ordinary work was suspended, and the whole population came out to testify their profound sorrow, to manifest their high appreciation of his services, and to pay their last tribute of respect to the lamented dead. The church, in which, for upwards of thirty years, he had been a regular and devout worshipper, was heavily draped in mourning, and as the lifeless form of the patriarch lay in front of the pulpit, from which he had so often delivered God's message to attentive audiences, all seemed to realize the solemnity of the occasion. The services, conducted by Dr. Hay, the Pastor of the church, by Drs. Brown and Valentine, representing the Faculty, and Drs. Lochman and Baum, the Directors, of the Seminary, and Drs. Baugher and Muhlenberg, of the College, were most touching and impressive, and calculated to inculcate the importance of holy living, as the only means of attaining a calm and peaceful death. The music chants were exquisitely sweet and sad, yet most tender and comforting to the soul. His associates in the Church tenderly carried his body to the grave, where, in expectation of a glorious resurrection, it now peacefully sleeps in the "Evergreen Cemetery," a hallowed spot to his brethren in the ministry, to friends and pupils, who, in their visits

to Gettysburg, will not fail to direct their steps thitherward, to drop a tear to the memory of one they so well loved, and who, with so kind and fraternal a regard, reciprocated their affectionate interest.

The death of such a man as Dr. Krauth, is no subject of common sorrow. Its tidings circulated, in a note of sadness, all over the Church. "*Multis ille bonis flebilis occidit.*" "A great and good man," says the *Evangelical Lutheran*, "has been taken from our midst, and though we bow in submission to the will of Him, who has called him away from the scene of his earthly labors, we cannot but feel that his death, to the Church, is more than an ordinary affliction." "He has left a memory," says the *Lutheran & Missionary*, "which will be precious forever. It is the memory of one, who combined the highest intellectual powers with the most child-like piety, in whom profound learning was united with the deepest humility, who, in the pulpit and with the pen, in the chair of the theologian and in domestic life, never forgot the work, to which he had been sanctified, and, untiring to the end, fulfilled the highest vocation given to man." "Honorable in his bearing," says the *Lutheran Observer*, "upright in all his intercourse with men, frank in the expression of his opinions, firm in adhering to what he deemed to be right, he commanded the respect and confidence of all who knew him." The testimony that reaches us from different sections of the Church, from men of all shades of opinion, from those who, for years, were associated with him in labor, is all of the same interesting character. Dr. Schmidt writes: "I knew him intimately, indeed, but with the feelings I entertained towards him, his name and character are something so sacred, that I almost fear to speak of him. He was, in the strictest sense of the word, a Christian. Whatever other qualities he possessed, they were thoroughly pervaded, modified and controlled by the spirit of our holy religion, by consistent, practical Christianity. For me his character possessed attractions, perfectly irresistible, and I loved him with an intensity that beggars description. Bitterly do I mourn his unexpected departure from among us." Dr. Reynolds says: "During the many years we spent together, I do not now recall a single word of harshness, or unkindness, a single act that was not that of a gentleman and a Christian. I seldom think of him other-

wise, than as one of the best and purest, as well as one of the most learned, and eminently adapted to those posts of honor and responsibility, which he so long occupied with no less honor to himself than profit to the numerous classes, both of the young and the old, whom he alike instructed and edified, in the sacred desk and the Professor's chair." "My earliest and most pleasant recollections in the ministry," writes Dr. Lochman, "are associated with Dr. Krauth. Acquainted with him from my youth, I ever found him, in conversation interesting and instructive, in the pulpit earnest and devoted, and in his calling as Professor faithful and diligent." "I have never thought of him," writes Rev. D. M. Gilbert, "except with an affection, mingled with respect, that amounts to veneration. His purity of heart, the tender kindness of his whole nature, his leniency towards the infirmities of others, his pleasant familiarity, tempered by a true Christian dignity, can never be forgotten. I have been trying to think over my past life, especially the six years spent under his roof, and I can honestly say, that I have not one recollection of him that is not pleasant." "I have," says Rev. O. A. Kinsolving, of the Episcopal Church, "a most tender recollection of his earnest piety, his accurate knowledge, his genial good nature and simple, affectionate manners. In days gone by, I knew and loved him dearly."

In studying the lives of the patriarchs of our Church, and in reviewing the character of those who, in more recent times, have labored among us in word and in doctrine, no one seems more worthy to be held in grateful and perpetual remembrance than the subject of our present sketch. Devoted to the study of books, and necessarily withdrawn from the stirring scenes which attract the notice of the world, the narrative of such a life is not so full of incidents, as some who are prominent in military or civil life, since it is simply the record of an unobtrusive career, of duties, quietly performed from day to day, of steady progress in knowledge and influence, yet its results, as seen in the improved condition of society and the elevation of the human race, may be of far greater importance. Dr. Krauth will be remembered when many, more conspicuous at the time than he, will be forgotten. His great powers, his affluent resources, his eminent piety, his useful life, have left too abiding an impression upon the Church to be readily effaced. His influence in the lives of others

will be felt until the end of time. Being dead, he will continue to speak, and with a voice that will ever restrain from evil, strengthen in goodness, and encourage in virtue and piety.

But let us turn more directly to the prominent peculiarities of Dr. Krauth's character. In attempting its analysis, we are first struck by the rare endowments of his intellect. His mind was of the highest order, capacious, powerful in its grasp of subjects, active and discriminating. His analytic and reflective faculties were largely developed and strengthened by varied reading and diligent study. His perceptions were remarkably accurate and penetrating, so that whenever he undertook to investigate a question, he was sure to attain the clearest ideas of it, which its nature admitted. His mind was distinguished for the harmonious blendings of all its powers. He was a man of mature, independent, sound judgment. He early acquired a love of research, a habit of thinking for himself, and his opinions were always formed with deliberation, and in view of all the evidence he possessed. He was, also, gifted with a singularly retentive memory, in which were carefully treasured the results of his study and observation. He seemed to remember every thing he ever heard, and often surprised his friends by the minute exactness of his knowledge. His attainments were much more extensive and varied, his erudition richer and more thorough, than many persons imagined. He was a universal scholar, large-minded in his views, a man of the highest literary culture. He was acquainted with the best productions in the English language. The mathematics he read, as another would an ordinary book. As a linguist he took the highest rank. The Sacred Scriptures he daily studied in the original. His intimacy with the Latin and Greek classics, which he read with almost the same facility as his vernacular, was maintained by frequent perusals to the close of life, and for the modern idea, that would, in a course of liberal education, reject the study of these ancient authors, he entertained the most profound contempt. His knowledge of German literature and German theology was so general and thorough, that a stranger would have supposed he had been educated at some German University. So conversant was he with the principles of Law and Medicine, so exuberant his information, that upon one unacquainted with his antecedents, the impression was of

ten produced, that these subjects had been the exclusive studies of his life. He loved learning for its own sake. It was an absorbing passion, and he was never happier than when in his library among his treasured lore, or when discoursing with friends on his favorite topics. But, notwithstanding his acquisitions were so vast, and his resources so ample, his sense of propriety and æsthetic culture never allowed him to make a display of his knowledge. No trace of pedantry tinged his intercourse with others. "All sciolistic demonstration," says Dr. Morris, "was his abhorrence, and all pompous show, in the pulpit especially, was the object of his implacable disgust." A more unostentatious man, more modest and unassuming, never lived. This characteristic impressed itself upon every thing he said and did, in public and private. The honorary degree of Doctor of Divinity was, by a unanimous vote, conferred upon him by the University of Pennsylvania, in 1837.

In the pulpit Dr. Krauth was pre-eminent. It was the place where he loved to labor, where he especially excelled and wielded his great power. If he would have devoted himself entirely to the work, he would scarcely have had a rival in the country. Few men understood, so well as he, the art of preaching, the construction of a discourse, its arrangement and application, the whole subject of Homiletics, acquired not only by the examination of the best authors in the English and German language, but by the thorough study of human nature in all its phases, and of the most successful agencies for convincing the understanding and reaching the heart. Dr. Bittinger says: "Of his fluency in conversation, the lecture room, the pulpit—in the last rising to true Ciceronian eloquence—(and his face bore a striking resemblance to the great Roman orator, as witness the medals,) it had to be heard and be compared with the stammerings and boggings of other public and private talkers to be appreciated. Nor was it confined to his language only, his ideas were liquid. It seemed to make no difference what the topic was—Natural Theology, Metaphysics, Medicine, Chemistry or Anatomy." He had large intellectual resources from which to draw, and he would summon them to his aid, as circumstances required. He always spoke to the purpose, never introducing any thing irrelevant to the subject, or calculated to destroy its effect. His sermons were lucid, instructive and effective. They were marked by the most rigid

regard to method, by a clear and impressive exhibition of evangelical truth, by accuracy of thought and simplicity of expression, and adapted to inform the mind, arouse the conscience and produce conviction. They were delivered with dignity and affection, with the warmth of strong and generous feeling, with the earnestness of a man who felt the solemnity of his position, as an ambassador of Christ, and who was deeply anxious that the sacred themes he was handling, should have their proper influence upon his hearers. There was, however, an inequality in his preaching, not so much in the matter presented, as in the impression made. More than once he was heard to say, that some of his more elaborate efforts were often received with less favor than a discourse, preached from a text selected after he had entered the pulpit. One of his most effective efforts was from the words, "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," the subject being suggested by the prayer offered by another, at the beginning of the services. He was so full on every subject, and so ready to communicate, that even when his preaching seemed to be extemporaneous, it was not so; the matter had, perhaps, been carefully studied and laid on the shelf, as Cecil says, for future use, whenever demanded. He was often greatest, as a speaker, when called on without apparent premeditation, to meet some special occasion. He was very much influenced by the inspiration of the hour, or the state of his feelings. Dr. Morris refers to an interesting scene, which occurred ten years ago, in the Maryland Institute, whither he had accompanied him to a prayer-meeting, and where there were assembled not less than three thousand persons. The Doctor was, unexpectedly to himself, requested to speak; he, however, promptly responded to the invitation, and delivered, it is said, "one of the most thrilling and impressive addresses ever heard. The crowd, the place, the occasion, roused his inmost soul, the fire flashed in his eye, and the effect was powerful." When he had concluded the address, a Methodist clergyman arose, and, with tearful eyes, praised God that, for the first time in thirty years, he, that day, was permitted to see the man who taught him the way of life, and led his wandering feet to the cross of Christ. In prayer the Doctor was exceedingly happy. There was so much simplicity in his

manner, so much humility and reverence, that you could not resist the impression he was speaking directly to the ear of mercy. One occasion we particularly remember. In the winter of 1837, when two, connected with him by the most tender ties, were under deep exercise of mind in reference to their spiritual interests, and he was called to lead the devotions of the great congregation; as with his warm, out-gushing heart, touched by the grateful fact he thanked his Father in heaven, "that bone of his bone and flesh of his flesh, had been reached by the influence of the Spirit," the effect was thrilling. Many there are, who will never forget that prayer, the impressions of that solemn hour. A gifted young man, a member of the Senior Class in College, reared in another Church and, until that time, careless in relation to the salvation of his soul, was so completely overpowered, that he shrieked out for mercy. That individual is now a prominent lawyer in the State, and an elder in the Presbyterian Church. In a letter, recently received from him, he refers to the occasion, and ascribes, under God, his present religious enjoyments, and his usefulness in the Church, to the influence of that prayer. In the pulpit Dr. Krauth was fearless and conscientious. No strength of opposition, no menaces of danger, ever deterred him from the faithful discharge of his duty. He never compromised the truth, lest he might give offence. The fear of the world never influenced him. He sought to please God rather than man. He did not hesitate to assume any responsibility that belonged to a servant of the living God. Yet his preaching never seemed to excite opposition. He was so consistent in his deportment, so mild in his disposition, his life so beautiful a commentary on his principles, that he seldom awakened personal hostility. Prejudice was disarmed and opposition conciliated.

In the direction of authorship, Dr. Krauth did very little, not only because his regular duties engrossed his time so completely, for during the greater part of the thirty-four years he was connected with the Institutions at Gettysburg, he was performing the work of two or three men, but on account of his great aversion to appear before the public, unless required by an imperative necessity. He was too much disposed to underrate his own abilities. When urged to write more for the press, he would often playfully remark, that he did not suppose the world would be any wiser by any thing that he could produce.

Towards the close of his life, however, he, sometimes, expressed regret that he had not, to greater extent, made use of this medium for doing good. The contributions of his pen* were always received with favor and read with deference. "His Oration on the study of the German," says Dr. Morris, "gave a fresh impulse to the study of that language among many of our young men, and to other students of literature in the country." His Inaugural Address, found among some old pamphlets in a country barn, arrested the attention of a young man, who gave his father no peace till he secured his consent to enter Pennsylvania College. He was graduated in 1844, and has since occupied prominent positions in the Church, and is most favorably known as a writer and preacher. Dr. Krauth's Lectures on the Evidences and Ethics of Christianity, delivered to several successive classes, still in manuscript, are deserving of a wider circulation and a permanent place in the literature of the Church.

Dr. Krauth was never engaged in any public controversy. Whilst he firmly adhered to his own honestly formed convictions, and was ready to defend them against attack, he had no fondness for disputation or strife. When suffering grievances, he was willing to keep quiet, to bear personal injury, and even injustice, rather than engage in acrimonious discussions, which he knew were not for the edification of the Church. "Contend," said he, "we should for the faith, but in a meek and gentle spirit. We are to contend for truth, not for victory, for the glory of God, not our own." "Treating our opponents with fairness, seeking to do full justice to their views, we should abstain from all reproachful epithets, and endeavor, by honest arguments, to vindicate our position." Dr. Schmidt

* The following embraces a list of his publications: Oration on the Advantages of a Knowledge of the German Language, delivered before the Theological Seminary, Gettysburg, 1832: Address delivered at his Inauguration, as President of Pennsylvania College, 1834: Sermon on Missions, 1837: Address delivered on the Anniversary of Washington's Birth-Day, Gettysburg, 1846: Discourse delivered at the opening of the General Synod, Charleston, S. C., 1850: Baccalaureate Address, delivered on the Sabbath preceding the Annual Commencement of Pennsylvania College, 1850: Discourse on the Life and Character of Henry Clay, delivered at the request of the citizens of Gettysburg, 1852: General Synod's Hymn-Book, 1828, Co-Editor: Lutheran Sunday-School Hymn-Book, Editor: *Lutheran Intelligencer*, Co-Editor, 1826: *Evangelical Review*, Editor, 1850—61.

observes: "His course was eminently irenic, but never at the expense of truth or principle. Honestly conservative, and moderate in his views, he was just to all, and could meet and treat all who differed from him as brethren, even though they stood at opposite extremes." How often have we heard him say: "Uniformity of faith is attended with great difficulty. Let us cultivate peace, let us endeavor to be united, and seek to do each other good. Let us endeavor to diffuse a spirit of concord and peace, and God will bless us." He never lost, in the strife of theological opinion, the confidence and affection of those from whom he was supposed to differ.

His theological position was easily understood. Redemption by the blood of Christ, he regarded as the cardinal doctrine of Christianity, the central point of its glory, the great element of its power. To this leading truth all his views were subordinated. "We claim," says he, "to hold, with a purity unsurpassed, that doctrine of a standing or falling Church, the doctrine of justification by faith. We hold it in connection with the freedom of the will, the conditional decrees of God, a universal atonement, salvation, freely and sincerely offered to every man, with the entire rejection of unconditional election." He studied the Scriptures constantly, earnestly, not merely as a source of theological knowledge, but as a means of spiritual culture. Under this influence his opinions were moulded, his spiritual life was matured. He loved the Lutheran Church. "As we grow older," he said, "we love it more, and whilst we sorrow for the recreancy of any of her sons, are horror-stricken when they treat her with disrespect, we cling to her with increasing affection. She has been a good mother to us, and if within her walls we have been lean, it is our own fault. We expect to die in her service, and honoring her virtues. Many have done excellently, but, *in our eyes*, she excelleth them all." Frequently did he observe, that among no other Christian denomination could he feel so comfortable; that if ever driven from the Church of his choice, he could not elsewhere feel at home. Whilst he was unable to subscribe to every thing found in the Symbolical Books, he could never speak of them with disrespect, or disparagement, or think less kindly of any one who could fully endorse and cordially adopt every sentiment which they contained. "The canonical Scriptures of the Old and New Testament" he considered "the

only infallible rule of faith and practice," and the Augsburg Confession, the grand symbol of Lutheranism, "a correct exhibition of the fundamental doctrines of the divine Word, and of the faith of our Church founded upon that Word." But he never thought that Symbolism was hostile to vital godliness, that it was opposed to evangelical religion, that it necessarily tended to produce formalism and intolerance in the Church; that if these co-existed with the Symbols, it was because of their perversion and abuse. In his opinion, the history of Arndt, Spener, Francke and Schwartz, and the early Lutheran Missionaries to this country, so distinguished for experimental piety, was a sufficient refutation of the charge. He believed that fidelity to the Confessions was in harmony with fervor and liberality of spirit, with the highest tone of Christian devotion. In the more recent differences which were agitating and distracting the Church, he thought blame was to be ascribed to both parties, "the precise *quantum* to be assigned to each he would not decide." Notwithstanding the condition of things among us, he still felt that there were strong bonds of union, "found not merely in our common name, in our common ancestry, but in our attachment to the past glories of the Church, our devotion to the same literature, and our study of the same works." "If not accordant in all points," he said, "we are so in many, and we find in ourselves a greater nearness to each other than we can find any where else." In his official discourse, as President of the General Synod, delivered in Charleston in 1850, he says: "The desire for the Symbols of our Church, the attention that is paid to them, the admiration that is expressed for them, the candor with which they are viewed, the expressed willingness, on the part of many, only to dissent when it cannot be avoided, all indicate a new state of things, and are adapted to produce the conviction, that the Church is disposed to renew her connection with the past, and in her future progress to walk under the guidance of the light which it has furnished." He was the warm friend of the General Synod. "His views in regard to the doctrines and cultus of the Church," says Dr. Lochman, "were always in perfect harmony with its position." He thought upon its basis, to use his own language, "the elements, somewhat discordant, of our Lutheran Zion could be held together," "Fidelity,"

he adds, "to the principle of the General Synod, is the only guarantee of a peaceful and prosperous Church." "The great question for our Church in this country is, can it be a unit, bound together in a common bond? If for unity, absolute agreement in all the minutiae of Christian doctrine, government and ceremonies, is necessary, it is certain that it is not possible. But if substantial agreement, in faith and practice, is regarded as sufficient, there can be no great difficulty. In most of our large denominations of Christians, there is more or less diversity of opinion on doctrinal points." "If the Symbolism of any in the General Synod be so intense, that they cannot tolerate those who differ from them, they can go to Missouri, to Buffalo, to Iowa, to Columbus. It is what we, under similar circumstances, would do ourselves—no disrespect is meant. If there are those, whose antipathy to the Symbols is so great, that they cannot endure those who venerate, and *ex animo* subscribe them, they should look for some more congenial home. They have no right to say to the strict Symbolist, your position is *unlutheran*, your views are destitute of vital piety, you occupy untenable ground, you ought to be in some other Church. Mutual toleration is the correct principle. If this cannot be exercised, then let there be a peaceful separation, and those unite who think alike, and are prepared to act in perfect harmony. * * * We have no hesitation in affirming, that harmony is compatible with considerable diversity of opinion. Some concession in non-fundamental matters and forms of worship, and a proper comparison of views on doctrinal differences would contribute much to smooth movement and peaceful progression." He thought there was no excuse for "the heated strife," "the narrow, bigoted spirit," "the condemnatory language," "the misrepresentation of views," "the wretched caricature," so often exhibited among members of the same Christian household. If we could not labor harmoniously together, then he deemed "separation necessary and profitable; in the end it might be conducive to the glory of God." His views were eminently conservative. He did not object to the use of the word. "The true position of the Lutheran Church," he says, "is conservative. It should hold fast the form of sound words it has received, and display its doctrinal and ritual moderation. Occupying a middle position between prelatical Episcopacy and *jure divino* Con-

gregationalism; extreme neither in one direction, nor the other; conceding to utility all that it can ask without detriment to order, avoiding in doctrine the errors of Calvinism and those of low Arminianism and Pelagianism; repudiating a mere animal religion, whilst it shows no countenance to a morality, cold and religionless—these, its true position, its very essence and form, adapt it to exert an influence favorable to doctrinal soundness and religious purity. We do not claim for it too much, when we ascribe to it a capacity to uphold a true, living system of Christianity, when we regard it as adapted to exert an influence, opposed to extremes, in the one direction, or the other."

On the subject of ministerial education, he took the very highest ground. "It is our duty," he said, "to raise up a ministry, well-educated in secular and theological science, and properly instructed in the doctrines of the Church. An uneducated ministry cannot accomplish what the Church needs. By thrusting uneducated men into the vineyard, we retard the work of human salvation. The case is plain. If education is necessary, we must allow the proper time for the completion of it, and if God will have the lips of the priest to keep knowledge, we are doing, not counteracting, his will when we require those who receive from us the ministry of the everlasting gospel, to be workmen that need not be ashamed, able rightly to divide the word of truth." Again, he remarks: "Our duty is, to labor for the elevation of the ministerial standard, to educate men well, and, in their instructions, to induct them into a deep acquaintance with the doctrines of the Church, as set forth in the Symbolical Books. We would have them intimately acquainted with its history, with its divinity in its various changes, in the period of its palmiest orthodoxy, in its pietistic form, in the subsequent changes, and in the form, in which, in the present day, it is renewing its youth and mounting with wings like eagles'. Too ignorant have we been of our own doctrines and our own history; too little have we known of the fountain from which we sprang, and we have taken pride, in times past, in claiming paternity in every reputable form of Christianity, and have denied our proper parentage, in our mendicancy for foreign favors."

In the work of Christian Missions, he was most deeply interested. To this object he regularly and liberally con-

tributed. His large sympathies were freely bestowed on every effort, designed to disseminate the truth. For the evangelization of the world he preached, he labored and prayed. "On us," he says, "does it devolve to carry on the work, to build up our people in their most holy faith, to supply the waste places of our Zion, in this Western world, to carry the gospel to the heathen." "Let us," he adds, "devise methods of increasing our power, concentrating our energies, bringing out our strength, and prosecuting, with the utmost success, the great work, assigned to us by Him who gave the command, 'Go preach the gospel to every creature,' the work of turning men, in Christian and heathen lands, from the power of Satan to God."

Dr. Krauth was a true patriot. His instincts and purposes were all patriotic. With his whole heart and soul he was interested in every thing that pertained to his country's welfare. From early life he was impressed with the evils of slavery, and long before the grave disputes that culminated in civil Rebellion, and the terrible conflict that ensued, his mind was full of anxiety in reference to the final result. He was, from the beginning, on the side of freedom, the firm advocate of human rights. He condemned the infatuation of those who insisted upon the extension of slavery, in defiance of long-established landmarks, who were hastening the impending crisis, when the question between slavery and freedom was to be referred to the decision of the sword. He noticed with regret the encroachments of the slave power. He rejected the compromise of 1850. He condemned the Fugitive Slave Law. He was opposed to the Nebraska Bill. His warmest sympathies were with Kansas, in what he regarded as her struggle for the right. He rose above all questions of policy. He favored no measure of expediency. "Rather," said he, "let the South separate from the North, than that we incur the fearful responsibility of holding human beings in bondage." He would sooner have consented to a peaceful division of the nation, regularly approved by the people, than to witness the exhibitions of temper and strife that were continually disturbing the country. But after the first gun was fired at Fort Sumter, and the whole North was startled into a consciousness of its condition and its duties, when the step of open hostility, that admitted of no retreat, had been taken, he calmly met the issue. He thought every thing was involved in a united resist-

ance to treason, in a vigorous prosecution of the War. With deep interest he watched the thrilling events that were transpiring from day to day, and shared in the anxiety which agitated every loyal heart. When, at times, during the contest, the clouds seemed to lower, his faith never faltered, his confidence in the ultimate result never wavered. He took a hopeful view of the War. He trusted in the right. He could not believe that the South would be successful in its ruthless attempt to destroy the best Government God had ever given to man, that the North, with all its shortcomings and failings, would finally fail. He thought we would be chastened for our sins, but the favor of God would rest upon our efforts for the maintenance of free institutions, that, as slavery had drawn the sword, it must perish by the sword, that its abolition must follow the Rebellion, as a moral and political necessity. He lived to see the cause of loyalty sustained, the flag of the country every where triumphant, the unity of the nation vindicated, and the stain of slavery, which tarnished the lustre of our national escutcheon, forever removed. Although he made no concealment of his sentiments, he did not unnecessarily obtrude them upon others. His views were, however, frankly avowed and fearlessly maintained. He used no ambiguous terms, no doubtful language, no cold expressions. Honest and determined in the assertion of a right, all knew that he was equally careful of the rights of others, that no selfish consideration, or sinister motive, could have seduced him from what he believed honest and just, or have driven him to the perpetration of an act he knew to be wrong.

Dr. Krauth was a man of very attractive personal qualities. He was a model of integrity and propriety, of the duties and graces he inculcated. In his daily walk, in his social relations, in the class room, the sanctuary, and the pulpit, was seen the beautiful harmony between his teachings and his life. He was constituted with a large share of benevolent feeling. It shone in his countenance, it breathed from his lips, it found expression in his kind manners, it pervaded his whole nature. He cherished no resentments. His utter unselfishness ever prompted him to forget himself, when there were opportunities offered of doing good. "His zeal involved no element of self." He seemed unconscious of his own interests. He was always ready to make sacrifices, and to confer favors with a

cheerfulness and self-abnegation rarely equalled. Although so kind and sympathetic in his nature, and so observant of the proprieties of life, he still had a strong sense of right and wrong, and when he was deeply impressed with the idea of evil-doing, he knew how to give utterances to his feelings in solemn and indignant rebuke. Honor with him was a cardinal virtue. He abhorred meanness. He despised duplicity. His devotion to principle was a most prominent trait in his character. We never heard him charged, even in a whisper, with any unworthy conduct, with an attempt to accomplish a purpose by a circuitous route, or an equivocal course, with seeming to be intent on the attainment of one end, whilst his efforts were really directed to another. From all such manifestations his purity revolted. "In him," says Dr. Schmidt, "there was no seeming, no hollow pretence, not a particle of sham. Whatever personal peculiarities he had, they were rooted in a sincerity so decided and transparent, that distrust and suspicion in the minds of any, who approached him, were instantly disarmed, and confidence, unbounded, claimed and won. It was the fundamental property of a crystalline sincerity, which, combined with the warm impulses of a generous and loving heart, made him so inestimable a friend." "Such," says Dr. Morris, "was my perfect confidence in the integrity of his character, the sincerity of his motives and the soundness of his judgment, that I would have taken it for granted that any one, who had had a quarrel with him, was in the wrong, without ever knowing the circumstances of the case." From the beginning to the close of his life, no characteristic was more prominently displayed than his keen sensibility to moral emotions, and the discrimination and power of his moral perception. His love of justice and truth, of candor and fair dealing, and his hatred of injustice and falsehood, of deceit and fraud, were always manifest. His private life was without reproach. No shadow of suspicion rested upon it. No spot was left upon the perfect enamel of his character. Even malice could not stain its whiteness. He was a most instructive and genial companion. Although to strangers somewhat reserved, when in the society of intimate friends he would pour forth his stores of wisdom, kind feeling, apposite anecdote, rich illustration and quick repartee. "In an eminent degree, he possessed that humor," says Dr. Schmidt, "which, never running into sar-

casm, or ever indulging in ill-natured insinuation, or offensive remark, illumines 'the feast of reason and the flow of soul' with unexpected sallies of pleasantry, and provokes the hearty laugh with witty sayings and Socratic questionings." There was nothing illiberal in his character, or uncharitable in his temper, no affectation of austere rigor in his life, no narrowness of party, or sect—"he knew no tinge of bigot bitterness." His catholic spirit, his harmonious, peaceful nature, was seen in almost every action of his life, in his intercourse with men of different views, in his fraternal recognition of "all who profess and call themselves Christians," and who prove their title to the name by their lives.

But the secret of his attractive qualities, his beautiful life and eminent usefulness, lay in the depths of his religious convictions, in the power of the gospel to transform and exalt character, in his consistent, uniform, and all-pervading piety. Mind, heart and religious feeling were in unison. His whole life, since his first espousal of the cause of Christ, had been an uninterrupted course of devotion to its interests. Trained in daily duty, religion became the ascendant power of his soul. It was not a mere abstraction, or a dogma, but a life, nourished from an inward supply, and not by superficial, transitory causes. It had acquired the power of a habit and the force of a regulating principle. It pervaded his whole character. It was carried by him into every position, and his very presence was felt as an atmosphere of holiness and a rebuke to sin. In his conversation, in social communion, in casual and uninterrupted intercourse, he appeared the deeply spiritual and devoted man of God, in the habitual exercise of a living faith, an example of Christian piety and excellence, fruitful in good works, which it was refreshing to behold. To his mind there was nothing gloomy, connected with the subject of religion. It had no dark side. It was associated with all that was designed to invigorate the intellect, elevate the affections and brighten life, to make the soul glad, and enable it to look with strong hope on all the events of this chequered life.

The death of Dr. Krauth has left a chasm in the Church we can not easily hope to supply. But he has been taken from all earthly sorrow, suffering and trial, from the conflict of strife. Happy man! He fought the good fight with manly courage; faithfully he kept the faith, once delivered

to the saints; he filled his measure of service, and finished the prescribed course. Prepared for a glorious immortality, he is now sheltered from the storms of life, and wears the victor's crown, in the enjoyment of the promised inheritance, which is incorruptible, undefiled and fadeth not away. As long as he could speak, he bore witness of his Saviour's love and grace, but who can describe the raptures which the exalted theme now awakens in his soul, as he participates in the song of the ransomed? Here is the reward of a good and faithful servant. Here is the principle of spiritual life, matured into the life eternal. Here is a perfect being, passing onward, in an endless career, from glory to glory. "It doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like him; for we shall see him as he is."

Whilst we mourn his death, we are grateful that he lived. Whilst we regret our loss, we can rejoice, that his works do follow him. The benefits of his life remain—they are permanent and imperishable. "They live and brighten for a race to come." The Church will miss him, but his memory will remain, and that will be cherished. His influence will continue, and that will be felt. His noble and useful life will continue—that will be studied. His Christian example will remain—and that will be imitated. The life of a good man is not confined to its immediate and present results; its power remains. It lives on, inspiring other men with noble principles, urging them to deeds of usefulness, and safely guiding them, in their weary wanderings, to the haven of eternal rest.

Dr. Krauth was twice married. His first wife was Miss Catharine Susan Heiskell, of Staunton, Virginia, who was the mother of Prof. Charles Porterfield Krauth, D. D., of Philadelphia, and of the late Mrs Julia H. Kinsolving, wife of Rev. O. A. Kinsolving, of Middleburg, Virginia. His second wife was Miss Harriet Brown, of Gettysburg, Pennsylvania. From this union two children, John Morris and Sallie Pearson, with their mother, survive, to lament their loss, and cherish with affection the memory of one, whose virtues and services will always be precious to the Church.

ARTICLE VIII.

THE WORK OF THE MINISTRY.

By Rev. C. A. STORK, A. M., Baltimore.

It is not very much that the New Testament has to say about the forms and moulds of Christian living and Christian organization. It has to do rather with the essence of living, with principles and doctrines and ideas, and it trusts men to these, with a liberal confidence in the power of truth, of spiritual ideas and great life-principles, under the grace of God, to mould men into right habits. It does not even make a distinctive division between what is internal and spiritual, and what is external and practical; it leaves the practical and external to be unfolded and blossomed out of the spiritual and internal. It treats men as free, capable of thought and self-adjustment: it gives a general principle, it supplies a master motive, and then leaves play for man to use his own reason, to exercise his conscience, and develop after his own individual fashion. If you want to see religion adapted to men as children, you must go to the Old Testament: there the type of instruction and revelation is, as if man were in his infancy, and had no power of developing truth and applying principle for himself. The New Testament says, for instance, Thou shalt love thy neighbor as thyself, and then illustrates this idea by parables and examples, so as to take the soul all around the idea, till we have a clear idea of what loving our neighbor is, and then it leaves us to carry out the principle by ourselves; but the Old Testament takes up the particular cases. It tells the farmer he must leave his fields ungleaned for the poor, that he must not go over his fruit trees more than once; it makes special provision for servants against the oppression of their masters, that servants when freed shall not go away empty; that when we see our neighbor's cattle going astray, we must drive them back to their owner, and so through an infinite round. It does not trust men with a general principle, but tells

them, like children, how they must do in this and that circumstance. The way of religion in the Old Testament, is a way hedged up and marked with mile-stones and guide-boards, and there was nothing before for the old Jewish servants to do, but to plod right on—go to the Temple at such a time, offer just such a sacrifice, treat his family, his servants, his neighbors, in any given circumstance, just in the particular way prescribed in the law, and so he went to heaven, as a man goes who follows an uneven road through the woods, and around among the hills; he means to go to such a place, and he had good assurance that this road will take him there, and so he follows on; he does not know whether he is going North or South, or East or West, but the road is right, it is hedged up, and all he has to do, is to keep on going, and at last he gets there. But the Christian, under the guidance of the New Testament, is like a traveller in the open country; there is no fenced up road, with gates and guide-boards, but there are great land-marks, mountains and hills and streams, and he has a compass, and he knows in what direction he is to go.

We must not argue from this, that the Old Testament way of holiness was surer than that of the New Testament; back of everything in religion, back of the legal, prescribed way, and back of the free, spiritual way, there must be the single heart of love to God and desire after holiness. The Jew went astray as easily as the Christian: the Christian deceives himself and allows himself to pervert his freedom of conscience and the use of his liberty; the Jew would deliberately break through the hedges of the law, or turn back in his road. It is no guarantee of going right, that you have a law that points out what you must do every moment; the guarantee must be within your heart, and not in the fixed, clear terms of the law, without you.

Paul (Ephesians 4: 11—13,) seems to controvert the position here assumed. Here are fixed moulds and prescribed forms of religious organization. This is the organization of the early Christian Church. Let us see how this is. Paul is describing what Christ did and established for the welfare of the Church. He names the various orders of service that were instituted in the Church, and tells what they were for. There were, first, apostles—these were at the head—men appointed by Christ as witnesses of his teachings, his works, his sufferings and re-

surrection—the qualification of an apostle was, that he was an eye-witness of Christ: next were the prophets, men distinguished by special inspiration in making known the will of God, but not eye-witnesses of Christ: next were evangelists, whose business it was to act as missionaries, preaching the simple facts and doctrines of the gospel, from place to place: next were the pastors and teachers, whose office was stationary; they governed and taught a fixed church in one place. Now, it is evident that this order of service is no fixed one, binding on the Church in its perpetual organization; for at the very head of this arrangement we find the office of apostle, an office that, in the nature of things, must soon become extinct, for the great essential qualification of an apostle was, that he was appointed by Christ as a personal eye-witness of Christ himself. Here then, at the very outset, the order must be broken in on. Then consider the others, what distinction is made between their respective functions? There is no gradation of rank and authority; they are distinguished only by the various uses they serve: an evangelist preaches the gospel after the itinerant fashion, the pastor and teacher are stationed permanently in one place. The prophet is one who appeals more to the emotions and practical side of his hearers, the teacher makes it his office rather to instruct. They differ only, as there are different wants in the Church. As these wants vary, so the order must vary. As the Church would become extended, and the whole area of any section pervaded with the gospel, the office of evangelist would drop into disuse and pastors would be more in demand. In a new country, there would be little call for pastors, but the office of evangelist would be especially called for. It was then evidently no fixed and permanent order of Church organization. Paul merely states what was the order at that time, what peculiar arrangement of office Christ had instituted for that specific period and its individual wants; he does not pretend to bind it on the neck of the Church, as an order unalterable and adapted to the wants of every age and every land. That would be too much after the model of the Old Testament. There, all was crystallized; there was not room for development, no play for the individual consciousness and wants of varying ages. There was a set office of high-priest, and then the long line of his subordinates; they had certain functions to perform at fixed and

definite periods, and the people were to wait on their service in a prescribed form and with a fixed offering. It was an organization for children, who were not to be trusted; they were to follow in a fixed and beaten track, and what was established once was established forever. It is evident that such an organization contemplates not advance, nor extension, nor development, but simply standing still. The Church was simply to preserve and hand down the record of the truth concerning God in a circumscribed nation and place; but when Christ came there must be another sort of organization; the truth must be spread, the kingdom of God must become aggressive; the gospel goes forth to conquer and to leaven the nations, and it begins to lift men up. Now for this there must be freedom; there is no such thing as lifting a man or a nation or a Church up, morally and spiritually, from the outside; it must be from a force and life working within. The old hedges must be broken down, the old grooves, in which men ran blindly, and almost involuntarily, must be worn out and men left to develop their internal powers. You may make a machine that will turn out a watch complete in all its parts, and it will turn out every watch like its fellow; all the works are there, every wheel and pinion a *fac simile* of the like wheel and pinion in its fellow, and your machine may go on turning out complete watches for ever, but if you want to avail yourself of the improvements in metals and mechanical contrivances that are being brought out every year, you must have a man to make your watches, a free, thinking mind, that can take up new ideas and strike out new combinations; then every watch will be an improvement on the one that went before. Where there is to be advance and new conquest and continual ascent, there, there must be freedom. Now the organization of the Old Testament Church was of the mechanical order; it turned out one generation of religious men much like the one that went before, and so on forever; they all were run in the same mould. But when the Christian dispensation, the dispensation of the Spirit, came, and when God was done with simple waiting and preserving the truth pure, when he turned to use the truth as an instrument of conquest and advance in the soul of man, then he must have a new order. His Church henceforth must move under the direction, not of specific precepts, and rites and forms in set grooves, but under the di-

rection and impulse of great principles and fruitful ideas, it must be free, not to wander away into license, but to develop, to carry its conquests into new lands and races, to carry up men's ideas of right living, of purity and justice and love. Now if we take this distinction with us in examining this subject, we shall not look to find a nicely graduated rule, according to which we are to regulate the Church here, but we shall look for the underlying idea. We shall not say, "Christ appointed apostles and prophets and evangelists and pastors and teachers for the Church in Paul's day, therefore we must have apostles and prophets and evangelists and pastors and teachers, too," but we shall look to see what these offices were established for, what their use was, what they accomplished and what was the mighty means they used.

When we look for this idea we soon find it. All these offices were appointed *"for the perfecting of the saints and for the work of the ministry."* The apostles go forth specially inspired by the Spirit to testify, as eye-witnesses, of Christ, and his work and resurrection, the evangelists follow to preach the gospel, the pastors and teachers occupy their posts in the fixed churches, the prophets pour out their warm, glowing strains of exhortation and admonition, all with one single aim, the conversion of sinners, the building up of Christ's people; their work is the work of the ministry, and what ministry is that? It is that proclaimed by Paul, in another place, as the ministry of reconciliation: "God hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." This constitutes the whole ministry, ambassadors for Christ; it is as though God did beseech men by us, to be reconciled to God. That is their great work, that is their commission, to reconcile men unto God, and the instrument of that reconciliation is, the gospel preached, which sets forth Christ as an atonement for sin; and which offers the Spirit to regenerate and sanctify the soul. "I am determined," says Paul, the great type of the Christian minister, "not to know anything among you save Jesus Christ and him crucified." He came to these Corinthians, not as a priest; Christ is the only, the great high-priest of the Christian; not to offer up supplications in their behalf, not to stand between them and God, as a medium for their

worship, all that was accomplished in Christ, but simply to preach the reconciliation of man to God in the death of Christ; to preach first reconciliation through their justification by the blood of Christ, and then the inward reconciliation of the life and heart, through the sanctification of the believer by the Holy Ghost, purchased and sent by Christ. This was Paul's great life-work; this was the work of all united with him, prophets, evangelists, pastors and teachers, and this is the work of the gospel ministry in all times—the one idea of the New Testament respecting the ministry is, that they are to preach the gospel of reconciliation to sinners, and to saints. It is that gospel that must convert and sanctify. "Sanctify them," prayed Christ for his disciples, "through thy truth, thy word is truth." The New Testament contemplates no other work for the ministry than that of preaching the gospel; whatever sacramental offices, or functions of government they may be called on to perform; all is subordinate to the solitary, simple work of proclaiming the gospel of redemption through the blood of Christ. "Go ye," said Christ in his last charge to his disciples, "into all the world and preach the gospel to every creature." It is true, he commands them, also, in the charge recorded by Matthew, to baptize, but that was only as an incidental work; it was only an outward symbol of the acceptance and seal of the effect of the gospel preached. Paul gives the two functions of preaching and the administration of the sacraments their true relation, when he declares that he thanked God he had baptized none in Corinth, but Crispus and Gaius; "for Christ sent me," he adds, "not to baptize, but to preach the gospel." Already the great preaching apostle felt the tendency in the Church that would exalt the sacerdotal and priestly character of the minister above his office as preacher, the tendency to bury the gospel in the ordinances and forms of the gospel. He felt, as every minister and every Christian Church ought to feel, that the great, absorbing work of the minister, not only in the beginning of the Church, but always, not only for the young believer, but for the ripe and matured Christian, is the preaching of the gospel. So when Christ sent out the seventy who were types of the gospel ministry, he makes their work of healing the sick only preparatory and introductory to the higher work of preaching the kingdom of God. They were to gain men's ears, to conciliate their affections by

their works of kindness for their temporal wants, to make a way for the proclamation of the gospel; so with the minister now, he is not sent to be a reformer of evils, in the state or in the society, not to engage chiefly in the benevolent works of the day. He is, indeed, to care for men's bodies and for their minds, to have a ready hand and open heart for every opportunity to relieve the poor, the suffering, to instruct the ignorant, to release the oppressed, to lift up the degraded, but that great work, which he is called to, is the preaching of the gospel that goes to the root of all evils and wants and miseries. His work is with the individual man, in the solitude and seclusion of his own heart, presenting the deep claims of God, setting forth Christ, opening up the great chasm of guilt between God and his creature, calling men, individually, to attend to this great problem of their estrangement from God, and the weighty concerns of their eternal interests. Often must he send down the cry from his essentially solitary and misunderstood work, to those who clamorously and scornfully call on him to preach this reform and that benevolence, to attack this wrong and brand the other corruption in the state, in society, "I have a great work to do, and cannot come down." These things, blotches and eruptions on the surface of life, he can only casually and occasionally notice; he may stop for a moment to throw the light of the gospel on the reforms, the benevolence, the corruptions of the day, but his heaviest blows, his most arduous, persistent work is deeper down. He deals with eternal questions; he has to do with the salvation of the individual, solitary soul, and that is often a secluded work; it seems far off from life and its exciting interests, but that is his work. We have now no temple, but a Church of Christ; no altar for sacrifice, but a pulpit for the preaching of the gospel, and there is no priest, but a preacher of Christ and him crucified. We have no priest but Christ, we have no sacrifice, but him who was offered up once for all. About that cross of Christ gathers all doctrine and precept, hence flow all comfort and consolation for our sorrow and hours of darkness, to hold us up, to show us the Christian life radiating out from that, to point out Jesus as pattern and guide, to warn the careless, to plead with the impenitent, to instruct and comfort and arouse the believer. These are the various voices of the gospel of Christ, and to give utterance to those voices, is

the great work of the ministry. It is true he is called to administer the rites of the Church, but it is only as the husbandman gathers in the harvest that he has planted and tended. His great work is the sowing of the seed and nurturing the tender growth. The pulpit is the central point of his labors: his commission primarily is to preach, and all else of ordinance, and rite and formal pastoral labor, all outside work of benevolence, ought to be subordinate to that, all else ought to minister to that. These sacraments should be seals and symbols of the truth he preaches; these forms and ceremonies in which he ministers, should all lead the heart and mind back to the truth preached; and his visits to the beds of the sick and dying, his presence in the house of affliction, his sympathy with his people in their joy, and in their sorrow, should be all tributaries, pouring the current of their influence into the one great tide of the preached gospel. What a picture of a true Christian ministry, is that presented by Paul in his farewell address to the Ephesian Church; how that upholds the great work of preaching the gospel: "Ye know, from the first day that I came into Asia, after what manner I have been with you, at all seasons. And how I kept back nothing that was profitable unto you, but have shown you, and have taught you publicly, and from house to house. Testifying repentance toward God, and faith toward our Lord Jesus Christ, I have not shunned to declare unto you the whole counsel of God." Blessed is the Church that hears such a testimony from its departing minister, blessed the minister that can bear such testimony of his ministry!

Thus far we have spoken of the minister and his work, but in the relation of minister and Church, under the New Testament dispensation, there are reciprocal duties. In the Jewish Church, where the minister was priest, all that the people did, or were called to do, was simply to bring the offering and put it in his hands; there, their duties ended, and the priest assumed the rest. But not so with us in the Christian Church. We do not speak of the feelings with which the people should regard their minister—the patience and forbearance, sympathy and kind feelings—but of duties as hearers of the gospel. The minister is not to fight the great battle alone, unaided by the prayers of the people; as he rises to speak in God's name, the prayers of the people must go before to the throne of

grace, and open channels of grace and wisdom from heaven into the soul of the preacher. The duty is not done, when we have prayed and come to the house of God and heard the gospel. That is not the whole. If the minister is set to preach, the people are set not only to hear, but to examine the gospel. The gospel invites criticism; not the caviling, dishonest criticism of the sceptic, but the earnest investigation, and testing by the Word of God, of the honest inquirer. The Christian is not to take what the minister says—be he who he may—on his mere declaration, but he is to prove all things, and hold fast only that which is good. Even Paul would have his hearers search the Scriptures, to test his words, though he was an inspired apostle. The people in Berea were commended as more noble than those in Thessalonica, because they not only received the word with all readiness of mind, but also searched the Scriptures daily, whether these things were so. That is the gospel plan, the grand Christian plan of developing and strengthening and elevating the believer. There is too much tendency to take religion by proxy; to make the minister a priest, if not in the offering of sacrifice, yet in the study of the Scriptures. Men say, we have hired this man to do our religious study for us, he is to keep us up to the mark, and they lazily sell their birth-right of Christian freedom and Christian manhood and spiritual independence, like Esau, for a mess of pottage, for the privilege of ease, and they follow in the blind wake of their spiritual guide. It is not only our privilege to study and know for ourselves, but it is our solemn duty, as intelligent, able, rooted Christians, to avail ourselves of this grand liberty of going to the fountain ourselves, and drinking in the truth there. No man can do this for us. No man can think and know, and grow and develop, or be holy, for us. The Christian minister stands behind no bulwark of official sanctity and authority; his authority is only that of God's Word; his sanctity is only such as flows from his known character as a Christian.

ARTICLE IX.

MINISTERIAL SUCCESS.

By Rev. M. H. RICHARDS, A. M., Phillipsburg, N. J.

It is never a light matter to preach the gospel of Christ. As the message of Jehovah, an archangel's eloquence would scarce be worthy of it, and, yet, it must be given by the trembling lips and the faltering tongue of a worm of the dust. To unfold the mysteries of that revelation of His will as graciously bestowed upon us, the wisdom of inspiration might tax its powers, and, yet, these mysteries must be explained by erring, ignorant humanity.

The awful consequences that hang upon its reception or rejection, the weighty issues of eternity annexed to its promises and threats, the warnings that it demands shall be given by him who has it in charge, the consolation that it warrants him to speak, the solemn injunctions with which it is confided to him—all these make this a duty which human responsibility may well hesitate to bind upon its conscience, and human ability tremble to accomplish. Deeply impressed with such convictions must he be, who enters formally and solemnly upon the pastoral relation. What shall come of it he knows not. All is future, trials or joys, prosperity or adversity. His thoughts naturally are directed to this unsolved problem of success, and his musings busy themselves with pictures fair, of the days that will glide happily by, in sweet communion of service to the Lord; or, perchance, his fears evoke clouds of doubt and dreams of discord. If he believes that the providence of God has called him there, he may also believe that a Father's hand will still lead him all the journey through. But it is becoming, while in one hand we hold the sword of faith, in the other to grasp the implement of labor, wherewith to build the walls of Jerusalem. While we pray for assistance, we should strive likewise, knowing that the might will be given us. Hence the importance of an earnest study and deep knowledge of such things, as are essential to a successful issue of the work. Concerning the object, for whose accomplishment a pastor and his

people should unite themselves together, there can be no question. God's glory, the extension of his kingdom, the salvation of souls—this must be the bond of union; and it should further be strengthened by a common faith in the correctness of one and the same confession of belief, as a just summary of the doctrines, proclaimed in the Word of God. From this stand-point, how now shall the preacher of the Word start out? What shall be the guiding star to lead him safely on? The inspired Word, in this, as in all cases, from its inexhaustible stores of adapt-
edness and wisdom, shows the road. By the words of an apostle, written upon an occasion somewhat similar, this question may be answered. They indicate that the minister of the gospel will best serve God, and most surely accomplish his work, by the continued remembrance of three things. These, the basis of ministerial success, are suggested by St. Paul, in the following introductory verses of the epistle to the Romans.

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the Holy Scriptures, concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for His name: among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you and peace, from God our Father, and the Lord Jesus Christ," Rom. 1: 1—7.

I. The apostle here calls upon us, first in order, to keep in mind, as a governing principle of action, *the worth of him who ministers*. God forbid that followers of the lowly Son of Man should seem to boast! St. Paul does not intend to glorify his own abilities, and, in copying his words, they must renounce, as he did, all such vanity. This worth has its source in Christ's excellence, its end in his praise and honor. But as he stands in faithful relation to his Master, the minister of the gospel has worth and dignity. He is "*a servant of Jesus Christ*." And none can enter that service and wear that livery, without somewhat of a transfiguration of countenance. He is a retainer of the great Lord, and that fealty is requited by

such honor and guardianship as may well make his heart glow with thankful pride, and cause the people of his Sovereign to yield him respectful hearing. Let him bear in mind, then, that he stands as such among the household of faith. He is charged with Christ's service, solemnly ordained, with prudent oversight to guard his interests, with unyielding courage to oppose his enemies, with tender, loving sympathy to feed his flock. He is obligated by this service to withdraw from those paths of life where wealth is found, where fame is purchased and pleasure is courted, to consecrate all his stores of knowledge, experience and utterance, to his Master's enriching. He is to forget self and remember Him. He is not to lord it over the heritage, for it is Christ's. He is to be but a servant among fellow servants, distinguished, not by royal attire, but by royalty of faith and zeal; honored, not by being shielded from the danger and toil, but by standing first in the breach, rising first for labor, leaving the vineyard latest. Let him charge his people, on their part, to uphold his hands, to work with him, to remove obstacles from his path, to aid him by their strength, patience and wisdom, their approbation and love in this common service.

The minister of the gospel has also the worth of one "*called to be an apostle.*" He is no busy-body, meddling in another's concerns, no self-appointed keeper, is in no doubt as to the propriety of his task. He has heard the voice of God in the call of conscience, he has had visions of the Church stretching out her hands unto him, and beseeching, "Come over and help us." In all his study, with increase of knowledge, more and more has he felt the vastness of the field spread out before him in its whiteness for the harvest, and he has grasped, with inspired choice, the sickle, and thrust it in to reap. In the hour of holy meditation, and the sacred moment of prayer, he has heard Christ calling unto him, "I have need of thee." He has obeyed that call, has had his convictions strengthened by the concurrence of the Church in it, hands have been laid on him by the presbytery, vows have been taken, the people of the Lord have summoned him to go in and out among them, to be unto them an apostle of the apostles, a successor of Paul and Peter and John, a messenger of the Lord. And now, that in humble trust he has taken on himself this responsibility, believing that Christ has called him, having been ordained by the fathers and breth-

ren of his Church, he must detract nothing from the worth of his office. His most weighty care must be to study all that is meant in that call. His constant concern not to shrink from its burdens and persecutions, not to weary of its demands and journeyings, but, going whither he is sent, serve whither he has come. He must be watchful that his people forget not this call, but respect the voice of God, and give heed to his servant. He must urge them to make effectual his service in their midst, and blessed is his apostleship among them!

Again, the minister of Christ has been "*separated unto the gospel of God*," and, hence, his work. Well might man tremble to proclaim the wondrous message, were it not for this. For his separation unto it is a pledge of ability, made his, through the help of Him, who hath sent him. In that he keeps this before him, will he succeed. This, above all, is his service. He is to proclaim God's grace unto sinners, his mercy to the unworthy and helpless, to raise the fallen, to comfort the failing, to strengthen the weak. He is not to please men's fancies, not to flatter men's pride, nor fear their displeasure. He is not to amuse them, nor merely instruct them, not to build up a name for himself by beauties of diction, and graces of delivery, but, by all powers of mind, by all efforts, by every good means, to preach the gospel, in its purity and saving strength, to preach it in word and in deed, in season and out of season; to preach it, and it only and wholly, whether men hear or forbear. That he may do this, he is in duty bound to demand proper and adequate preparation for his bodily support; and of his people, proper disposition of their time, that they may be present, when it is proclaimed. He must warn them, lest the hardening of sinful hearts, and the sluggishness of worldly cares, prevent their acceptance of it, lest idle prejudice and petty suspicion shut their ears, lest personal like, or dislike, exclude them from its sound. He is to beseech them by love and trust and common faith and patience, and the charity, that thinketh no evil, to aid him in preaching, in peace and with blessed fruits, that gospel unto which he has been separated.

II. Unto this gospel, we are next directed: *Its worth as ministered* unto men, constitutes the second part of this basis of ministerial success. Christ's ambassador must bear constantly in mind the worth of the gospel, if he

would succeed. How can it be otherwise? If he forgets it, he loses the only revelation of God's will given men, and the door of salvation is hidden and shut. If he ignores it, he cannot glorify the Lord in that lofty strain, whose theme is his love and compassion. If he despises it, refuses to see its worth, he will never hear it himself, or, hearing, will not heed; and strife, faction, dispute, bitterness and ruin will follow hard after him, and no blessing, no success, rest upon his work. Oh, how worthy this gospel is! It speaks of God's grace "*which he had promised afore by his prophets.*" It is the message of *coming grace*. It is the bright hope that inspired David's psalmody. It is the glorious pledge that led Abraham into a strange country. It is the consoling promise, that half compensated Eve for her lost Paradise, nerved Adam's strength to toil. Wondrous types have passed like magic scenes across life's stage to foretell it. Kings have risen and reigned and prospered to bring it on its way. The glories of the Temple have shone to pale in its surpassing radiance. It has been promised by the mouth of men, whose hands wrought miracles and restored the dead; whose eyes glanced onward down the centuries, and saw earth's history, as in a mirror. Coming grace, promised, pledged salvation, oh, most worthy of our remembrance! Let us tell it to our fainting hearts, proclaim it to the wretched, publish it to the outcast and abandoned, and pour it like oil into the wounds of awakened, agonizing conscience.

But it is grace, not only promised, but also *revealed*, that is given. The gospel is all worthy as it speaks, in God's name, "*concerning his Son, Jesus Christ our Lord, which WAS made, of the seed of David, according to the flesh.*" As such, must he ever regard it. Not as a dream of golden days, that shall be, not as a fair harvest promised, and yet future, but as already present, ready for reception, waiting to be taken, tasted, enjoyed and used. Oh matchless worth! It tells of love that has bowed itself to our lowliness; tells of the King becoming subject to the law, and the Master wearing the yoke of servitude; tells of Jesus, tells of a Saviour, born of woman, tells of a Messiah, of David's line, tells of wisdom in word, power in deed, tells of compassion tenderer than a mother's love, tells of intensest suffering and ignominious death, tells us that it was for us all this was done. Here, indeed, is that gospel we need. Not the sounding praise of glorious he-

roes, that but mocks our failures and feebleness. Not the history of accumulated wealth and honor, that will not dry a tear or wreath a smile on anguish-stricken, sorrow-marred countenances, but this narrative of like sorrows and greater pains, this loving, patient, sympathizing, dying Saviour's life. This wins its way into the heart. This makes men hate the sins that slew him, and the sinfulness that pierced him. This makes them understand how fearful is the curse which, resting on all, was placed upon his shoulders, how gracious the love which bid him bear it for our sakes.

This sounds the true note of victory, as it passes from grace revealed unto *grace triumphant*, and *salvation sealed* with wondrous proofs. Every word glows with worth, as the gospel affirms of Jesus, that he was "*declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.*" As our hearts follow the Lord to the cross and the sepulchre, love is mingled with fear, and faith with trembling. But when we read again, and gaze into the empty tomb, enter with him into the room, whose "doors were shut," behold him taken up and received out of sight, faith unclouded, and love no longer timorous, enter our souls and abide triumphant. We hear him say: "All power is given unto me in heaven and in earth," and we smile at hostile blows, and tremble not at Satan's tempting accusations. Wicked men mock at our faith, and call it superstitious dotage, and even our sin-weakened hearts are strong in knowledge and confidence. Long, black accounts of past transgressions rise up to appall us, and, yet, we have no misgivings, for we know that there is an advocate for us with the Father, whose gracious pleading will work pardon and deliverance; Christ risen from the dead, is the seal of deliverance; Christ victorious over death, the approved pledge, that sheds its halo of worth upon the gospel. It speaks of victory; it raises the great cry, "It is finished!" It rolls back the curtain from the throne, disarms the law, dispels fear, quickens into living strength our fainting, dying souls, lights up the valleys of affliction, gilds afresh each hill-top of rejoicing, leads, like the cloudy fiery pillar through the desert, and makes life's sun set in gorgeous clouds of radiance that seem angels of light, streaming forth from heaven's portals, to greet the entering spirit. It is the out-stretched hand, that points to the grave and

then to heaven, and traces, in words that cannot lie, in promises all bright with glory, the pledge of immortality. Such is the gospel, thus promised, proved and fulfilled, which the pastors of the fold are to keep before them, as worthy of all study, love and reception, as pointing out the highway to success.

It must not be forgotten that this worth has its source, also, in that it speaks of *grace working in us*, through His mediation, "*by whom we have received grace and apostleship, for obedience to the faith among all nations, for His name.*" Let his servants, then, receive it gladly, use it freely and faithfully, that it may renew itself, more and more, in their willing hearts. Then, when human wisdom is at fault, and human passions are rising and mastering them, endangering the union of believers, this gospel will bring peace. When God's glory is but dimly appearing by the light their example is flinging abroad, this gospel adds brilliancy to it. When the kingdom is languishing under their administration, this will quicken their hands. When hearts are growing cold and forgetful, this will rouse up the slumbering powers into newness of action and a holy fervor of devotion. Let them bind this gospel to their hearts, forget not its worth, and they will succeed, will live, a blessing unto the world, and, dying, live blessed forever with the Lord.

III. The basis of ministerial success, indicated by St. Paul, is completed by the remembrance of *the worth of those ministered unto*, if, with unfeigning, sincere faith, they receive the gospel, and believe that Christ's merits are their righteousness. Nor is there room here for boasting, or attempt at flattery. Would to God, that all men felt the value, the wondrous worth of their souls! Would to God, that they thought of the undying life within, as a gem, rich and priceless, which sin's accursed fires may reduce to blackened dust, and would guard it vigilantly from harm!

Think of their honor who are the "*called of Jesus Christ.*" These are your charge, servant of God! Shall it be that the Son of the Most High descended in vain? Shall there be no response, no answering, "Here, Lord, am I?" Have they time to give audience to the petty princes of earth, the weak voices of the world, and none to Him? Watch well for their souls. Strive, when tempting syren voices cry unto them, when showy vices stretch out enti-

cing hands, to sound God's call in Christ, louder and louder, in their ears, until its higher, sweeter notes, have drowned sin's fantastic medley. As you hold this up before them, will they prize the gospel and keep him, who has been separated unto it. As they consider this call to have worth and dignity, so will they respect the ambassador of Christ, and work in love and happy union with him.

But their worth takes a higher tone; they are also "*the beloved of God.*" Who can weigh that love and tell its sum? All this countless wealth is in your stewardship. This love is not to be worn lightly, or rejected carelessly. Love demands love in return; it cannot long give and receive not again. It is blighted by neglect, killed by indifference. If you teach them to prize this affection, to live, move and have their being in it, failure cannot come upon your work. Sins will be hateful to them, because hateful to their beloved Lord. Evil speaking, malice, wrath, contention, will be unknown, and the love of God, which passeth all understanding, will be shed abroad in their hearts, a charm that shall never fail.

How precious is the fruit of this love, it, too, must be remembered, it causes them to be added, perfected through sufferings, to the number of the "*saints*" of God. And who, that treasures up all the unending bliss of these, their honors and happiness, their pure robes and festal songs, will fail to yearn so greatly for a portion in them for himself, for those committed to his charge, that he will take heavenly gifts and graces by violence, storm success, and win the joyous crown and plaudit, "Well done, faithful servant!"

This is the inspired example and apostolic instruction set before us. This is the answer. Success in the work of glorifying God and saving souls, will abide assuredly with him, who constantly remembers the worth which he has, who ministers; which that has, that is ministered; which they have, who are ministered unto. "*Grace be unto you,*" gospel-bearer, that you may remember these things, and uphold their worth; that you may prize them and guard them jealously from tarnish and stain; that in love you may exhort your fellow pilgrims, faithfully to walk therein. Thus, living, praying, working, "*peace from God and the Lord Jesus Christ*" will be your heritage, in time and throughout all eternity.

ARTICLE X.

GEOLOGY AND MOSES.

By Rev. L. STERNBERG, D. D., Albion, Iowa.

Geology is a science of modern origin. Until within the last century, the most profound ignorance prevailed in regard to it. Though outlined in the most ancient of all records, it could be correctly interpreted only in the light of modern investigation. The entire field of this science has not yet been thoroughly explored. Its leading principles, however, are not unsupported by hypotheses, but are established upon the solid basis of rigid induction. Carefully observed facts in nature, are the materials of its reasonings; analogy is its process. Causes now in operation, are assumed to have produced similar effects in the pre-historic period. The dynamics of the past, though often, perhaps, more intense in their operation, were of the same nature as those of the present. The same general laws of nature have been in force since the heavens and the earth were created.

The history of our planet and solar system, is essentially the history of all other planets and systems. Aerolites indicate that the matter of which bodies, outside of the earth, are composed, is like that, with which we are familiar. Mechanical philosophy demonstrates the universality of the laws of attraction. Light coming from the fixed stars, is the same to the eye, and, in its actinic effect, as that which proceeds from the sun. The analogy of nature is preserved throughout the universe. By it we are enabled to turn back the leaves of time and read the very title page of nature's rock-bound volume.

Comets, with stately train, pay brief court to the king of day, and then wander forth into the trackless regions of space. Some of them may never return, but go as ambassadors to other distant potentates of the starry firmament. Like the mist of the morning, they are composed of uncondensed matter. The astronomer sweeps the hea-

vens with his telescope. At apparently the utmost verge of creation, he beholds nebulae sending forth a hazy light. The spaces they occupy are immense. Were the matter they contain condensed, it would form suns and systems like our own. Did they, like comets, shine by reflected light, they must, on account of their immeasurable distance, be invisible to us. Were the sun and stars the only sources of celestial light, then uncondensed nebulae could not be luminous. Recent investigations into the nature of light, show it to be the result of peculiar atomic action. Such is also the case with heat. Such action must now be in progress in the nebulae, producing light without the aid of a sun. Were they sufficiently near, and were our years counted by great cycles, instead of moments, we could in them witness the gradual evolution of new solar systems. Hence we may infer that all matter, as it originally came from the hands of the Creator, was in a nebulous state, and was gradually condensed into satellites, planets and suns. In this solidifying process, the atomic action must have been violent, and the consequent light brilliant, and the heat intense. But all atomic action is not light producing; there may have been intervening periods of darkness. We should suppose such to have been the case after the condensation of the earth and previous to that of the sun.

The evidence that our globe, at its first formation, was in a state of igneous fusion, is too clear to be mistaken. This is still its condition, with the exception of a crust of about a hundred miles in thickness. We know that melted lava, flowing from the crater of a volcano, does not stratify in cooling. The earth's crust, therefore, as it was originally formed, must have been composed altogether of unstratified rocks. Their volume has since been increased, not only by the thickening of the crust, as cooling process has gone on, but by the injection of melted matter into fissures, and by its forcing its way through the solid crust and spreading over the surface.

While the earth was a molten mass, its water must, in the form of vapor, have filled a vast surrounding space. As it slowly cooled, this vapor condensed upon its surface, entirely covering it. By contraction from cooling, and by internal convulsions, ocean beds were hollowed out, continents were raised, and mountain chains were elevated. Thus the Plutonian period ended, and the Neptunian was

introduced. Though heat has all along, in its fitful action, played an important part in modifying the condition of the globe, yet water has been the chief agent in the wearing down and dissolving of rocks, and in depositing them in stratified forms in the bottom of the ocean. Here we have the two grand divisions, to the one or other of which all rocks belong, unstratified and stratified; the first produced by the agency of heat, the latter chiefly by the action of water. Some of the stratified rocks, such especially as were first formed, have been rendered crystalline, and the evidences of their stratification have been almost entirely obliterated by heat. These are called metamorphic rocks.

Had there been no disturbance of the rock strata, they must have been laid down conformably in regular order, but their thickness could not have been ascertained, as we can penetrate the earth but a few hundred, or at most, a few thousand feet. By the operation of internal forces, they have been tilted up at various angles. By passing over any portion of the earth's surface, where the rocks crop out, and observing their dip, it is easy to calculate their vertical thickness, and to acquire as accurate a knowledge of their character, as though we could bore directly through them. The stratified rocks, of different ages, are, together, about ten miles in thickness. But they are no where all found in regular succession. In some localities some of the strata were not deposited; in others they have been removed by derudation. In England their thickness has been ascertained to be about seven miles.

To admit of so great an accumulation of stratified rocks, it is evident that different portions of the earth's surface must have undergone great changes of level. Such changes would naturally diminish in extent with the thickening of the earth's crust, but they are yet in progress. Islands sometimes suddenly sink beneath waters. Some regions of country, such as those about the Baltic, are slowly rising. In the terrace epoch, the rising and subsidence seem to have been gradual. This is indicated by the gentle descent of rivers and the slight and regular dip of the rocks over large areas. Mountain chains, from the violent breaking up and displacement of the rock strata, appear to have been suddenly forced up. The mountains of Europe, it is said, afford evidence of some dozen distinct successive upheavals. On this continent

they give indications of five or six. The great Mississippi and the St. Lawrence valleys were mostly submerged, long after the other parts of our continent had acquired their present general outlines. That the highest mountains were once under water, is evidenced by the abundance of marine fossils, with which their summits often abound. A striking example of this is afforded by the Helderberg mountains, West of Albany, New York, whose top is covered by great ledges of rocks, filled with such fossils. On the Catskills, near the Mountain House, there are immense blocks of conglomerate of a most remarkable character, which could only have been formed beneath a heavy mass of superincumbent water. While there were various elevations of area, sometimes gradual, at others sudden; so there were also frequent subsidences, as is proved by the fact, that fresh water and marine fossils often alternate, one above the other in the different layers of rock.

There are only three-elevenths of the earth's surface covered by land. Mt. Everest, the highest mountain on the globe, is twenty-nine thousand feet above the level of the ocean. Were it placed in the deepest part of the Pacific, and Chimborazo on the top of it, the peak of the latter, if it should reach the surface of the water, would form an island of but moderate elevation. It would require forty times the dry land on the surface of the earth to fill up the depression occupied by the sea. Without this vast body of water to equalize the temperature, scarcely any portion of the earth's surface would be habitable, on account of the extremes of heat and cold. We direct attention to this great excess of water on the earth's surface, not because of its economic advantages, but to show that the dry land is but a pigmy in the hands of the giant ocean, who, in his sport, tosses it up and down as the mother tosses her babe, now holding it high above his head, now hiding it in his bosom. We need not, therefore, be surprised that successive deluges have overspread the earth, nor should it be accounted a thing incredible, that one should have occurred within the historic period.

It is not necessary here to enumerate the various strata of rock, up through the Silurian, Devonian, Carboniferous, Triassic, Jurassic, Cretaceous and Tertiary, to the Alluvial, or existing period. The thickness of the rocks of the Paleozoic age, in North America, is about fifty thousand feet. The following is the order of their occur-

rence in the Mississippi valley: Potsdam Sandstone, Magnesian, Trenton, Blue, Cliff and Black Limestone, Waverly Sandstone, Sub-carboniferous Limestone, Coal Conglomerate, Coal Measures, Permian.

The Drift period, immediately preceding the historic, is one of the most remarkable in geological history. From the highest Northern regions until near the Torrid zone, and some maintain until within the Tropics, we find beds of sand and gravel, in which there is no regular order of deposition; we find huge boulders that have been transported, in many cases, to great distances from their native beds; we find rocks striated, and mountain sides worn, and this to an elevation of from three to four thousand feet. In this drift, animals belonging to a warmer climate, such as the Mammoth Elephant, discovered in Siberia, are sometimes found imbedded. For these wonderful results, the glacio-aqueous theory seems most satisfactorily to account, and, hence, it is generally adopted. This glacial action, in its general course from Northwest to Southeast, must have been of the most stupendous character, sweeping the earth as with the besom of destruction. Then perished those Megatheria, Mastodons and Mammoth Elephants, under whose tread the earth trembled. This was the last great convulsion of nature, by which the earth was cleared for the occupancy of its present inhabitants, among whom man first appears as the lord of creation. It was meet that the mountains should thus be leveled, and the valleys exalted, and a way prepared for the coming of him, who walks forth in the image of God, the vice-gerent of Jehovah.

It would be interesting for us to know how long the earth was in passing through these preparatory changes. When we interrogate the rocks upon this point, their response is, that the period consisted of many myriads of years, but they vouchsafe to us no more definite reply. Their relative age is not even determined by their lithological character. To ascertain this, we must acquaint ourselves with the fossil remains they contain, since the life of the globe has changed with its various conditions, evolved in the progress of time, and each epoch has its peculiar species.

The extensive coal beds, which furnish an exhaustless supply of fuel to our race, prove the carboniferous age to have been a very long one. The secondary limestones, which are, together, thousands of feet in thickness, and

which, spread over such extensive areas, must have required many centuries for their deposition, for their material, broken down and consolidated into rock, was secreted by coral insects. Zoology teaches us that the different species, of the present races of animals, proceeded from single centres and from single pairs. Species may develop into endless varieties, but never into new species, the Darwinian theory to the contrary notwithstanding. Hybrids of closely related species, are usually absolutely sterile, or, if not, they soon die out, or return to one of the original species. They never propagate a permanent new species. This fact is open to the observation of all, in the case of the mule. It has been fully established, by a great variety of experiments in hybridity. If, therefore, the different species, in the pre-historic ages, spread, as now they do, from single pairs, it must have taken an immense period of time, so often to fill the earth with entirely new species of animal existence. M. Deshayes, an eminent palæontologist, according to Dr. Smith, in his "Scripture and Geology," says, that "in surveying the entire series of fossil remains, he had discovered five great groups, so completely independent, that no species whatever is found in more than one of these." Dr. Hitchcock uses the following language on this subject: "It appears that there have been upon the globe, several distinct periods of organized existence, in which particular groups of animals and plants, exactly adapted to the varying physical condition of the globe, have been created, and have successively passed away. If we take the larger groups of animals and plants, whose almost entire distinctness from one another, has been established beyond all doubt, we shall find at least five nearly complete organic revolutions on the globe, viz.: 1. The existing species; 2. Those in the tertiary strata; 3. Those in the cretaceous and oolitic systems; 4. Those in the upper new red sandstone group; 5. Those below the new red sandstone. Comparative anatomy teaches us that the animals and plants in these different groups, could not have lived in the same physical circumstances.

When stratification first commenced, and during a long period of its earlier progress, there was no life on the globe. The earth was not in a condition to support life. The solid rock masses had not yet been ground down. The atmosphere and the water were of too high a temper-

ature, and were charged with ingredients too deleterious to admit of the existence of life. The immense amount of carbonic acid, concentrated in the stratified rocks, shows that, in that early period, it must have existed free in such great excess as to preclude the possibility of animal existence on the globe. Then all action upon the earth's surface, was that of inorganic matter. New continents might be formed, but there were none to discover and occupy them. They were decked with no foliage. Their solitude was broken by no note of bird or beast. Earthquakes might shake the ground, and scorching lava streams might pour over the surface, but there was no living thing to tremble at the one, or flee at the approach of the other. Old ocean might roar in his wrath, but he could strike terror into no trembling breast, nor could he cover the shores with any wrecks, but those of inorganic matter.

By the agency of natural forces, the unstratified rocks were ground down, and bed after bed of gneiss, mica slate, primary limestone, talcose slate, hornblende, quartz, and clay slate, was deposited in successive layers of great thickness. Then there were great uplifts, and foldings, and fractures. The foundations of the present continents were laid. Portions of them began to emerge from the ocean. The contraction, resulting from the continued cooling of the earth, caused the subsidence of large areas, which, by the immense lateral pressure along their outlines, threw up great mountain chains, the highest of them facing the widest and deepest oceans, thus producing one of the most remarkable features in the physical geography of the globe.

The rocks that were formed during all this period, contain no fossils; it is, therefore, called the azoic—the lifeless age. At its close, the earth had become measurably prepared for the introduction of vegetable and animal life. Soil had been formed. Whatever substances destructive of life, the waters might have held in solution, had been precipitated. The air had been purified, and the thick vapors, with which the earth had been encompassed, gathered into clouds and broke away, letting in the light of the sun, which there had previously been no eyes to see, and no plants to drink in. Suddenly a new principle is introduced on this terraqueous globe, so wonderful in its varied manifestations, that angels crowd around to behold the strange spectacle, and all the sons of God shout

for joy at this new exhibition of divine wisdom and power. Algae spring up, polipi commence their herculean labors, encrinites spread out their fan-like arms, terebratulæ feel around for some object of support, ammonites lie curled in their circular shells, while trilobites, with their curious eyes, composedly survey the scene.

Here let us pause a moment to inquire, whence have originated those various forms of life which have so suddenly appeared on earth? Do plants and animals, under favorable conditions, naturally develop from the soil and water? Then why is not the potatoe indigenous to Ireland? Why will the best of wheat land produce no harvest of the precious grain, if none have been sown? If every particle of matter were a living monad, as some men of great powers of deglutition have seriously maintained, these monads would be more remarkable instances of the wisdom and power of the Creator, than the most complicated animal structures. The monadic theory, therefore, invented to dispense with the idea of divine interposition in the economy of nature, signally fails of its object. Where there is design, there must be intelligence; and where there is intelligence, there must be mind. As living forms exhibit wisdom and design in their structure, these supposed living monads, if themselves capable of constructing such forms, must be endowed with intelligent minds. This, however, no one is so absurd as to claim for them. If the monadic theory were not disproved by other considerations, still it could find no solid basis to stand upon, in a world glowing with more than furnace heat, as the earth once did. Of the sixty-four elements composing the metalloids, metals and gases, of which all material things consist, there is not one that had in it the life principle, and hence it cannot be produced by any combinations they may form. We may here apply the maxim of the ancient philosophers, "*ex nihilo nihil fit.*" The French savan who caused a current of electricity to pass, for a great length of time, through a quantity of dry earth, that had been well baked, and was kept carefully excluded from the air, in the confident expectation of seeing the particles of dust converted into living animalculæ, certainly showed his faith in the monadic theory, but he most signally failed to prove its correctness. No absurdities are too great for some men to swallow, if they exclude

the Creator from the world he has made. Dead matter can grow, only by accretion, like a snow-ball rolling down a hill; but living things grow by secretion, and are capable of propagating their kind. Whence, we again ask, did they originate? Whence could they have originated, but from the creative fiat of Him, who first spoke matter into existence. As we examine the successive records of the rocks, a divine revelation, whose authenticity none will dare to question, we find the clearest evidence of repeated direct interpositions of the Almighty, in the affairs of this world, in a manner more wonderful than in the miracles recorded in the Bible. In every geological age, new species of plant and animals were, from time to time, introduced, and sometimes all were completely swept out of existence, and new ones were created. Since miracles were so frequently wrought before the creation of man, it is unphilosophical to assume, that they could not have occurred after that event, though they might no longer be miracles of creation.

The entire time occupied by the formation of the fossiliferous rocks, is generally divided into three ages: the Paleozoic, the Mesozoic, and the Cenozoic. The Paleozoic age is again subdivided into the Silurian, or the age of Mollusks; the Devonian, or the age of Fishes; and the Carboniferous, or the age of Coal Plants and Amphibians. Reptiles were the characteristic animals of the Mesozoic age, and Mammals of the Cenozoic. Already, before the close of the Paleozoic age, the various groups of plants and animals, algae, acrogens, monocotyledons and dicotyledons; radiates, mollusks, articulates, and vertebrates, were represented by a great variety of species. Thus zoöphites are given by Hitchcock as having consisted in the Silurian age, embracing the oldest fossiliferous rocks, of three hundred and two species; crustaceous two hundred and eighty-six; mollusks nine hundred and thirty-nine; fishes twenty-eight. Plants, in the Carboniferous age, nine hundred and eighty-two. Reptiles, in the Permian, twelve. Mammals, in the Tertiary, seventy-eight. Birds preceded mammalia. The Wealden contains three species. Their tracks are found as early as in the Trias.

To minds of a certain cast of thought, the development theory is very attractive. Though they may acknowledge the absurdity of the monadic theory, they still maintain that, at first, there were created only the lowest forms of

animal existence, and, that, in process of time, these developed into the various species we now find on the globe. Thus, instead of admitting the direct creation of man by the Almighty, they prefer to trace him down, through the ourang-outang and the monkey, until, at last, they, perhaps, make the tad-pole his original progenitor, as he is that of gentlemanship, the two legged and the two handed frog. Modestly suggest to one of these sapient philosophers, that the monkey's tail is rather an inconvenient appendage for his theory. By no means, is his self-complacent reply. Man is naturally a lazy animal. By his persistent habit of sitting, his caudal extremity was gradually shortened, and at length entirely disappeared. Not only is the fact, that species cannot pass from one into another, fatal to such a supposition, but geology most emphatically declares its falsity. Though some species of the present day, do possess a more perfect organization than their congeners of an earlier age, and creation is, on the whole, progressive, yet this is, by no means, always the case. In some instances there has been retrogradation. Where, for example, shall we find a nicer organization than that of the beautiful lily encrinite of the carboniferous age, whose head contained sixty thousand bones, or that of the Briarean pentacrinite, the bones of whose tentaculæ, fingers and arms, amounted to at least one hundred and fifty thousand?

Perhaps the most pointed refutation of the development theory, is found in the race of fishes. They are the only vertebrates, discovered in all the formations. Agassiz, who is the most distinguished ichthyologist of the present day, divides fishes into four orders: the Placoidians, the Ganoidians, the Ctenoidians, and the Cycloidians. The earlier fossil fishes, belong entirely to the first two classes, and their organization was, in general, as perfect as that of any that now swim in our waters. Their tails were commonly heterocercal, or vertebrated. "The Sauroid fishes," says Dr. Buckland, "occupy a higher place in the scale of organization, than the ordinary form of bony fishes; yet we find examples of Sauroids of the greatest magnitude, and in abundant numbers, in the carboniferous and secondary formations, whilst they almost disappear, and are replaced by less perfect forms, in the tertiary strata, and present only two genera among the existing fishes. In this, as in many other cases, a kind of retrograde develop-

ment, from complex to simple forms, may be said to have taken place." Agassiz estimates the number of species of fossil fishes at thirty thousand, while there are but eight thousand living species. Of all these, "not one has yet been found that is common to any two of the great geological formations." Here, then, there is—there can be—no development in species, when former ones were often entirely destroyed and new ones created, frequently with no advantage upon those that had preceded. It is, indeed, a general principle, established by geology, that the species of a genus first introduced, are not the lowest in the scale, but occupy a place near the middle. Geology, therefore, sets its foot directly upon the head of the development theory with crushing weight. It was not necessary for God to try a long series of experiments, before he could ascertain the best forms to give to species, but all were at once clothed with those forms which best adapted them for the peculiar circumstances of their existence.

While geological time does not directly connect itself with our chronology, yet it is sufficiently evident that the present alluvial period has been but comparatively a short time in progress. Had the present age been as long even as the Paleozoic, the Niagara Falls must long since have receded to lake Erie. Rivers must have formed much greater deltas than any now found. Lakes, that are slowly shoaling, like those of Scotland, must have become dry land. Mountains, constantly wearing away, must have entirely crumbled down. There is a remarkable mountain at Middleburg, in the State of New York, called the Onistograw, composed of friable slate rock. It seems originally to have presented a perpendicular wall of rock, facing the valley of the Schoharie, of about seven hundred feet in altitude. It is constantly crumbling down, and every year adds to the mass of the debris accumulating at its base; yet the naked rock still lifts itself about one hundred feet above the broken fragments beneath. Similar instances occur wherever there are precipitous mountains. The Catskills and the Palisadoes, on the Hudson river, furnish striking examples. From these, and other facts that might be adduced in abundance, it is evident that the present order of things could not have existed much, if any, longer than the age of man on the globe.

But, was man, indeed, the last and crowning work of

Jehovah, and did he not appear on the earth previous to the alluvial period? Fossil human remains, belonging to the Pre-Adamite ages, have been industriously sought for, but not a single specimen has, hitherto, rewarded the search. Could but one be found, imbedded in the rocks, along with Paleozoic, Mesozoic, or Cenozoic fossils, such a fact would invalidate the credibility of the Mosaic account of creation, and would be seized with avidity, by those who ransack heaven and earth for evidence against the truth of the Holy Scriptures. Nor have there been instances when such a wonderful discovery was supposed to have been made, and was proclaimed with a great flourish of trumpets. The genuineness of none has, however, been able to bear the test of careful examination. Fossil human skeletons have, indeed, been found, in the island of Guadaloupe, imbedded in limestone still forming, but are known to be those of Caribs, killed in battle, about two hundred years ago. Silver coins have been found in conglomerate rock, at Tutbury, England. Were not their dates still legible, they would, perhaps, be claimed as belonging to the currency of Pre-Adamite men. Human bones have been found in earthy deposits and caves, in conjunction with those of other animals of the Tertiary epoch; but this fact alone does not determine the contemporary existence of the animals and men, to which they belonged. They may have been thus commingled by aqueous or other agencies. Facts of this kind, may tend to show the universality of the Noachian deluge, but that is all.

Man is not only of comparatively recent origin, but he is the most recent of all God's works on earth. During all the previous geological ages, since the first introduction of living things upon our planet, there were repeated and extensive enlargements of the flora and the fauna of the globe, by the creation of new species. Those were God's working days. His Sabbath, the Bible tells us, commenced immediately after the creation of man. It has now continued for six thousand years, and we have not a particle of evidence that, in all that time, a single new species of plant, or animal, has been created. Has any discoverer of a new species ever claimed to have witnessed its creation? Were I gravely to assert that I had seen soil or rock, suddenly assume form, and become instinct with life and motion, a smile of incredulity would at once play

upon the countenance of every reader. And yet, if the existing geological age were not, in this respect, entirely different from all that preceded it, occurrences of this kind would be too common, wholly to escape observation. Since man became a denizen of earth, some species of animals have been, and still others may be, exterminated, but none can charge God with having once broken his Sabbath by a new act of creation.

Now, we ask, how did Moses know that the present dispensation constituted God's Sabbath, which he would strictly observe as a day of rest to the end of time? How could he have known a fact so strange and unexampled in the world's previous history, but by revelation? Without this, would he have hazarded so confident an assertion, in by far the most ancient of all records, when for aught he could have known as an uninspired man, its truth might be disproved a thousand times in every succeeding generation. How happens it that there should be such a striking correspondence between the number of the days of creation and the recognized ages of geological history? Moreover, Moses had not observed the order of creation as disclosed to us by the rocks, and yet he succinctly, but correctly states it, representing the appearance of fishes and birds on the earth as preceding that of mammalia and man. How did he know that light preceded the sun, when the possibility of anything of the kind has been but recently ascertained and its probability established? Who but God could have informed him that the earth at its first creation was a void and formless mass, incapable of supporting life? If these are all hap-hazard statements by a man who could have had no personal knowledge of the facts, then his faculty of guessing was far more wonderful than the facts he records. Why is it that the cosmogony of Moses is clearly vindicated by the discoveries of modern science, while all others that have ever been constructed by the inventive genius of man melt away in its light, "like the baseless fabric of wisdom, leaving not a wreck behind?" To questions like these, the only rational answer that can be given is, that Moses wrote the account of creation we have in the Bible, under the inspiration of the Almighty.

The objects of science and of revelation are so different that, it is not strange that they should have but few points in common; but where they touch, they must har-

monize, for they both equally have their basis in the harmonies of the eternal mind. A knowledge of both is necessary to a full comprehension of either. In this world we can never expect to know but in part. "We, as yet, see but in a glass darkly." After we have passed beyond the mists which encompass us, in our present state, we shall be permitted, with keener relish, and with perfected powers, and on a wider field of observation, to resume the study of theology and science, and learn more of the deep things of God. While we walk along the shore of time, we may modestly gather the pebbles that lie at our feet, without imagining that we have fathomed the depths of the ocean, or that wisdom will die with us.

The plainer portions of the Sacred Scriptures generally serve to assist us in the interpretation of those that are more obscure. In interpreting the first chapter of Genesis, we have no help of this kind, except such as is contained in the older revelation of the rocks. It is not strange, therefore, that the Mosaic account of creation should not have been clearly understood, until a knowledge of the facts of science furnished the proper key for its elucidation. Just as the language of prophecy becomes perfectly clear, only after the occurrences which it predicts, so must statements bearing upon any science, be obscure in their meaning, so long as its terms and ideas are entirely absent from the language and the minds of men. The world is, therefore, now prepared, as it never was before, to understand and appreciate that wonderful record contained in the first chapter of the book of Genesis, which, like prophecy, seems to have been designed, not so much to reveal facts, as to afford the means of its own authentication, when those facts should be disclosed by science. Imperfectly understood, as it has hitherto been, its effect has not been lost upon the world, for it sets forth, in language sublime as it is simple, God as the Creator, and man as his crowning work. In interpreting the Bible, it should be further borne in mind, that its language, being that of common life, is not scientific, but phenomenal; *i. e.* natural objects and changes are described as they would appear to an observer, rather than according to their true nature. Thus, the sun is said to rise, because it appears to rise.

Our interpretation of the Mosaic account of creation, will be greatly modified by the length we ascribe to the

six demiurgic days. Some regard them as natural days of twenty-four hours each, while others consider them as standing for indefinite periods of time, corresponding to the geological ages. They may be understood as having both a relative determinate length, and an absolute indeterminate one. Such a two-fold meaning of Scripture language, is by no means uncommon. Manward, their significance is that of natural days, teaching us to labor six days and rest on the seventh; but, Godward, they embrace long periods of time, for "one day is with the Lord as a thousand years." The time of the seventh day, which for man is twenty-four hours, but for God, will last till the end of the present dispensation, must evidently be understood in this two-fold manner. If this interpretation is required for the seventh day, why should it be inadmissible for the preceding six? So natural and accordant with the facts, is this mode of interpretation, that it seems strange that it should not have occurred to the learned writers, who have discussed the subject. It would at once harmonize conflicting views.

Considering the account in its relative meaning, it opens, in the first two verses, with a general statement of the original creation, and then passes, without notice, over all the geological ages to the close of the drift period, and proceeds to describe the fitting up of the earth for God's master-piece of creation, erect in stature, lofty in bearing, commanding in intellect, and noble in inspiration. It sets forth the nearly cotemporaneous origin of the present occupants of the globe in an order of which previous creations were the exact type.

Taking the account in its absolute and deeper sense, it must be considered as presenting a synoptical view of the whole period of creation: Understood in this manner, its correspondence with the discoveries and destructions of geological science, is most remarkable. This has been so concisely and forcibly set forth by Prof. Dana, in his *Manual of Geology*, that we cannot do better than quote his language: He divides the six days of creation into two equal periods, calling the first the inorganic, and the second the organic.

I. The Inorganic Era. 1st day, Light cosmical; 2d day, The earth divided from the fluid around it, or individualized; 3d day, *a.* Outlining of land and water; *b.* Creation of vegetation.

II. The Organic Era. 4th day, Light from the sun; 5th day, Creation of the lower orders of animals; 6th day, *a.* Creation of Mammals; *b.* Creation of Man.

The last day of each era included one work, typical of the era, and another related to it in essential points, but also prophetic of the future. Vegetation, which, for physical reasons, a part of the creation of the third day, was also prophetic of the future organic era, in which the progress of life was the grand characteristic. The record thus accords with the fundamental principle in history, that the characteristic of an age has its beginnings within the age preceding. So again, Man, while like other mammals in structure, even to the homologies of every bone and muscle, was endowed with a spiritual nature, which looked forward to another era, that of spiritual existence. The seventh day, the day of rest from the work of creation, is man's period of preparation for that new existence; and it is to promote this special end that—in strict parallelism—the Sabbath follows man's six days of work.

The record of the Bible is, therefore, profoundly philosophical in the scheme of creation, which it presents. It is both true and divine. It is a declaration of authorship, both of creation and the Bible, on the first page of the sacred volume.

Many of the monuments of antiquity, and of the facts of science, at their first discovery, have been regarded as in conflict with revelation. As the man, whose sight had just been restored, saw men as trees walking, so these, not being fully understood, or being seen out of their true relations, presented a distorted appearance. More thorough investigation has never failed to remove the apparent discrepancy, and to vindicate the statements of the Bible. This is emphatically true of geology, a record older than the Bible, but sealed until our own times. Unbelief eagerly seized it as a most effective weapon against revelation, but it has wounded the hand that held it. Thus will it ever be, if the past is indicative of the future. Avaunt then, ye croaking, fastidious quibblers, who "strain out a gnat, and swallow a camel!" The foundation of God standeth sure amid all the mutations of human opinion. Fair Science has freely given her hand to Religion. They have been united in the holy bonds of wedlock; and "those, whom God hath joined together, let not man put asunder."

ARTICLE XI.

THE REFORMATION.

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The atheistic eye that does not discern God's hand, and the thoughtless heart that forgets His favors, are alike guilty. God means that the deeds of His Providence and grace shall be recognized and gratefully remembered. But with too many, they are but as writings upon the sand, swept away by the next wave that dashes over them. True piety will cherish the memory of his blessings. The records of the Bible present many beautiful illustrations. God delivered Israel from the Egyptian yoke, led them through the Sea and Wilderness, and planted them as a fresh vine in Canaan, and we read the people's grateful remembrance of it, not only in the heroic song at the Red Sea, but in an annual festival, perpetuated through all their national history. He brought back his captive people from Babylon, and the Holy Ghost has recorded to our day the glowing expressions of their thankful joy. Ps. 126: 1, 2. There has been a Babylonian captivity of the New Testament Church—a captivity, not to the Babylon of Chaldea, but the Babylon of the Apocalypse—and God has wrought a glorious deliverance. This deliverance deserves a festival remembrance. The Church, disenthralled and saved in the great Reformation, has reason to make a Jubilee in its commemoration. All branches of the Church, and even the world, in view of the blessings that have flowed to them from it, might well join in celebrating that mighty religious revolution. The Lutheran Church, as distinctively the Church of the Reformation, and the largest, and most direct current of revived Christianity, should peculiarly feel it a privilege and duty to commemorate God's goodness in that deliverance, and to mark and name it, in the very midst, of its calendar of days of joy and praise. With rejoicing and songs, it should ever answer the echoes of the hammer of Martin Luther, when on the 31st of October, 1517, he nailed his ninety-

five theses on the door of the Castle Church of Wittenberg.

It is proposed, in this article, not to recount the sublime history of that Grand Reformation of the Church, but to recall some of its distinguishing features, and prominent results, in which it is disclosed as a wonderful work of God, demanding grateful remembrance.

I. Every Divine work, as a manifestation of God's favor in the midst of His Church, marks itself in some characterizing features. It presents distinguishing aspects and principles.

1. Among those which are peculiarly characteristic of the Reformation, the first to be noted is, that, radical as the movement proved, and thorough as the work wrought, *it was not destructive in its design*. The attention of Luther, as of Huss and Jerome before him, was arrested by the gross corruptions and flagrant abuses in the Church. His mind was full of deep and fond veneration for the Church, and he sought to rid it of the evils which had fastened on it, and were marring its beauty, and destroying its usefulness. His aim was to *reform*, and not to destroy. True love for the Church was the feeling which prompted and impelled forward that mighty movement, which liberated the captive people of God. There are, often, men who fail to distinguish between a divine institution, and the abuses which men have connected with it, but which are not *of* it. The indiscriminating or hostile, sometimes indulge in sweeping denunciations of the Church, because of some evils, wrongs, failures or perversions, that through human error or wickedness become associated with it. They arraign and condemn it all together. They would destroy it for the spots that are on it, instead of seeking to deliver and restore it, for the blessing which is in it. In Luther's great and pious soul, there was no impulse to lift a hand against the Church of Christ, though he saw that Church perverted and corrupted into an instrument of misguiding men, and destroying souls. Recognizing in the Church, the object of God's love, for which Christ gave himself, Eph. 5 : 25, he was moved to solemn earnestness in the effort to deliver and recover the Church to the exhibition of the saving gospel, that it might be again, as God meant it, the "pillar and ground of the truth." As his Master before him once saw, and gave an example of the right way of procedure, he saw the Temple, the

Church, or house of God, made a den of thieves; and he formed and twisted mighty thongs of the cords of truth, to drive the defilers from their seats, to overthrow the tables of the money-changers, and expel every unclean thing, that it might be what it was intended, a "house of prayer for all nations." The condition of the Church was indeed deplorable. Centuries of corruption had accumulated and hardened in it. The Word of God had been wrested from the people. The pulpit had ceased to proclaim the saving gospel. The truth, as it is in Jesus, was covered up beneath the rubbish of human inventions, and soul-destroying errors. The narrow gate of life was hidden behind demoralizing systems of penances, indulgences and work-righteousness. Christ's position as the "one Mediator between God and man," was rejected in the substitution of numberless mediators and intercessors. The services of worship, in which believing souls should ascend to God in spirit and in truth, were turned into meaningless rites, and gross idolatry. The consciences of the people were held under the restraints of terror and superstition. The priesthood was godless and tyrannical. The flock of Christ was not fed, but fleeced. The gates of hell seemed threatening to prevail. The few who, here and there, were led, by the Holy Spirit, up into the light of salvation, longed for the uplifting of the heavy cloud from the Church, and the dissipation of this gross darkness. Then the Reformer, raised up by God, as was Moses from the Nile, received his commission to lead the Church forth from its bondage. The Spirit of the Lord began to move him, and he leveled strokes of righteousness against the corruptions and the corrupters of the Church. But, if any one should have, in infidel spirit, assailed Christianity and the Church which Jesus founded, he would have dealt on *him* blows of seven-fold severity. God sent him, not as a destroyer, but as a reformer, and restorer of the old paths. It is true, there were great destructions wrought by the Reformation. They were wrought, however, by the rekindling of the fire, which Christ had sent on earth, and which consumed only to save.

2. Another feature of the work appears in the fact that, it was wrought *by means of the word of God*. That was the instrumentality employed. Through that, the Divine power wrought. The darkness scattered when the Bible

was re-opened. The Church's fetters were melted, when God's truthfires were turned upon them.

As at the revival of religion, after its decay in the Jewish commonwealth, the long neglected law was brought forth and read to the people, so Luther brought forth and read the Bible. It was in this way, that "God said, Let there be light, and there was light." It was by "the sword of the Spirit," that the conflict was begun, carried on, and finished. The abuses, perversions, errors and corruptions of the Papacy, were brought forth to the searching light of the gospel, the plain and simple truth, as it is in Christ, and they withered and died. This is after the Divine order. Reformations are sometimes attempted by human instrumentalities. They are pressed under the banners of philosophy or science. False religions have invoked magistracy and the sword. The strong arm of the law has sometimes been employed to enforce religious belief or worship. The triumphs of Islamism were won by marching legions. The law of progress was, "The Koran or death." But when Christ would establish His religion and make it universal, the command was, "Go, preach the gospel to every creature." He placed no other means at their disposal, than the preaching of His truth, and the administration of the ordinances of His Church. The gospel itself was to be the "power of God unto salvation," Rom. 1 : 16. This was to triumph over ignorance, superstition, idolatry, false philosophy and imperial power. "The weapons of our warfare," declares St. Paul, "are not carnal, but mighty through God, to the pulling down of strongholds," 2 Cor. 10 : 4. In harmony with this, when God wished to deliver his Church, and save his people, he raised up a mighty preacher of His truth. The Reformation was a re-opening of Christ's gospel. It was a sending of the angel to fly with it through the midst of the heavens, Rev. 14 : 6. The Reformers seized the same weapon that had been employed by Paul and Augustine, that had dethroned the idols of Greece and Rome, and driven the shadowy gods from Olympus, and bowed strong nations at the feet of Jesus. He proclaimed the almost forgotten doctrines of the cross. He preached in the pulpit and through the press—in every way, in which he could pour the light of the divine truth upon the minds of men. Other preachers gathered around him. The air was filled with the voices that proclaimed the gospel.

Thus God shined into the hearts of men, to give them the light of the knowledge of Himself in the face of Jesus Christ.

It seems to have been part of the Divine counsel to lift into special prominence the great doctrine of justification by faith, whose obscuration by the Papacy had produced the deepest shadows of the dark ages. By Christ and his apostles this doctrine was made the central column of true and saving Christianity. It must ever stand as the strong supporting shaft in the midst of the Church. Luther's deep spiritual insight at once discovered its relations in the Christian system, and proclaimed it as "the doctrine of a standing or falling Church." Losing it the Romish Church had fallen; in its recovery, the Protestant Church rose, and stands before God. We do not grasp the full connection of the Reformation with this vital doctrine, in simply looking on it as then restored to view, in its true place in the plan of salvation. It was true, we see in this restoration, one of the most precious results, that God has wrought for His Church, in that sublime work. It has removed the darkness that had hidden the gate of life. But that doctrine was itself one of the mightiest instruments in accomplishing the Reformation. It was chiefly honored in the work. The victory, under God, was the fruit of its power. Through it, as a divine channel, life was again poured into the veins of the Church. It was a Reformation not only *to* this truth, but largely *by* it.

This instrumentality of the Word should be remembered as a fact of great practical value. God has magnified His word above all his name, Ps. 138 : 2. He has forbidden His Church ever again to forget the "sword of the Spirit," or allow the Holy Scriptures to be closed. We can hardly fail to see that the very hand of God has, in these movements, written out and proclaimed for Christendom, the Protestant principle, that His Word must be acknowledged as the only infallible rule of Christian faith and practice.

3. A third feature of the work is manifest in the fact, that *it was modulated and toned by Luther's own deep and thorough experience of the saving power of the Gospel.* It is a feature of the Divine administration, which History has presented in clear relief, that when God has a great work to be done, He raises up and fits His instrument for it. The needed preparation for it, is part of his ordination to it. His Providence and grace were guarding and mould.

ing Moses long before He commissioned him for the burning bush. He gave to Paul the needed endowments of intellect and heart, before He employed him to stand on Mars' hill, or witness a good confession in Rome. And one of the most noticeable things in the Reformation was the preparation, by which Luther was qualified for his work. The doctrines of salvation, with which he roused the slumbering Church, were not apprehended simply as cold dogmas, or theoretical abstractions. They had gone into his deep experiences. He could say with St. Paul, "I know in whom I have believed." The work, to which he was called, was to be regenerative, and began in his own regeneration. The Reformation first took place in miniature in Luther's own soul. All its life was born there. All its essential principles were tested and understood there, in the full proof of their divine power.

It is well to recall the anxious conflicts, through which Luther entered into peace, and was trained for his high mission. Few men have ever had deeper or more oppressive convictions of sin. Long he wandered, like the stricken hind, with the arrow in his heart. He fled to the monastery, to work out his salvation in fastings, prayers, and penances. He underwent great bodily and mental self-torments. His increasing anguish was exhausting his strength and drinking up his life-blood. He says of himself, "The more I strove to pacify my conscience by means of fasting, watching, and praying, the less quiet and peace I felt; for the true light was hidden from my eyes. The more I sought the Lord, and thought to approach Him, the further I departed from Him." "There is no greater affliction and misery in this life, than the pain and trouble of a heart that is lost, and knows no counsel or consolation." But all his exercises of work-righteousness and self-torment failed to lift the burden from his spirit. The offices of a corrupt Church, and of the monastery, could not reach and heal the deep hurt of his soul. His very life, at times, seemed endangered, through his long-continued and exhausting agony. Now and then he received some comfort. Through the words of his friend Staupitz, and the reading of the Bible, the light began to break in upon his spirit. At length, as he continued to search the Scriptures, the Holy Spirit took the things of Christ, and with them shined into his heart, to give him the light of the

true and saving knowledge of God. The great truth, "The just shall live by faith," was clearly opened to his mind and heart. He saw that all his sins had been laid on Christ—borne, expiated and blotted out by Him. He believed, and entered into peace. "Thus," says he, "I soon felt as if born again; as if I had found the gates of Paradise thrown wide open to me." The great deep of his earnest soul had been broken up in conviction and penitence, and through faith he entered into the kingdom of grace—a renewed, converted man, whose experiences of the power of saving grace had been most marked and extraordinary. Thenceforth, even through the darkest hours of his life of conflict, he was a happy Christian. This thorough religious experience has been denominated "*The Reformation in Luther.*" It was needful to the Reformation *through* Luther. It sent a characterizing influence through all that spiritual movement. The Reformer *knew* that he had passed "from death unto life," and was prepared to teach the way of salvation to the perishing.

We are thus enabled to understand the essential character of the Reformation. Having its birth in a lively experience of grace and earnest personal religion, it became a revival of living Christianity. Its aim was to lead men to a knowledge of the true way of salvation, and a personal experience of the grace of Christ. Luther could not do superficial work. In his conception of Christianity, it was a religion of the heart. He was concerned with its very essence. He could never have been satisfied with simply mending the outward order of the Church. He sought the restoration of its *life*. He well knew that if the Church should experience the regenerating power of Christ's pure truth, and be filled with spiritual life, its outward reform would occur as a matter of course. When men drank again at the fountain of living waters, and tasted the Bread of souls, that came from heaven, the errors and abuses, which had almost concealed the religion of Jesus, were thrown off. The Papacy itself, with its dreadful corruptions, because it would not suffer itself to be renewed, was cast off by Christianity, as a dead branch from the living tree. Revived, and therefore, disenthralled, Christianity thus moved on, in fulfillment of its holy mission.

It is impossible to overlook the truth thus disclosed,

that the very origin of the Lutheran Church, as a distinct portion of revived Christianity, has been connected with an asserted necessity of deep and genuine religious experience. The character of the spiritual revolution in the midst of which it was organized, was a protest against a religion of mere forms. The idea of the need of personal piety, repentance, faith, thorough conversion, and a conscious experience of the grace of Christ, lies at the very roots of Lutheranism. Our Church rose in the midst of a revival, and as the fruit of a revival. This glory God has given it. It would seem that the very mission that He has assigned it, is to maintain this principle, and present its constant illustration. It is fundamental in genuine Lutheranism. Any view of our Church, which leaves out of view this experimental piety, and makes it a church of cold forms and ceremonies, where salvation is assumed as secured simply by baptism, church-membership, and reception of the Lord's Supper, irrespective of an inner vitality of grace, forgets and falsifies the first principle of the life that throbbed within it, and made it the great instrument for regenerating Christendom.

It is useful to look back and study the character of primitive Lutheranism, and mark its life "when the Church came into distinctive being, and received a distinctive name." It may be that the providence of God has given us this year of Jubilee services, to recall this feature of His work in the Reformation, and to recover us to its manifestation. Whilst the forms and customs of our Church may justly be cherished, we are not to consider any external usages, as the essential and distinctive thing among us. A cold and lifeless ritualism must not be allowed to fill up our conceptions of the Lutheran Church. The memories of the Reformation should come down on us as an impressive rebuke to our apathy and deadness. We need a deep and prevailing revival of the spiritual life that beat in Luther's heart, and wrought in all the precious work which God accomplished through him, and his co-laborers. We need their earnest piety. We need it as a proof of our claim of being the true children of the Reformation. The name is not enough without the life.

II. A few of the results must be recalled. These, as truly as its essential character, exhibit it as a work of God,

that calls for gratitude. The results are indeed manifold. God fulfilled to his true workers the pledge of His word, "If any man build on this foundation, his work shall abide." It is not possible to turn round without seeing and feeling the blessings that have flowed to us from the Reformation. There is not a single bough or branch of life, religious, domestic, civil, social or political, that is not laden with the rich and golden fruit.

I. We have a restored New Testament Church. In that revival of pure doctrine and piety, Christianity renounced Popery. The Church was brought back from captivity. A Mightier than Cyrus, wrote the order for its return. The Church of Christ lived before Popery seized it; it lives still, and with more life and freer breath, since the dread hand has been smitten off. The language of Dr. Sartorius, is beautifully true: "The Reformers desired not, and are not, to be considered as founders of a new Church; but simply as renewers of the old, upon its ancient foundations. Every organization must have the right to throw out from it whatever is foreign and destructive. Otherwise it cannot exist. This Christianity did in the Reformation." It has returned to its primitive form and power, preserving all its original inheritance of laws and principles. This fact refutes the idea, that our Church was non-existent before the sixteenth century, and is a *new* Church. As well call Herculaneum and Pompeii, recently exhumed from their burial for centuries beneath the ashes of Vesuvius, new cities. The Reformation only purified the onward current of Christianity, as the lake of Geneva does the river Rhone, into which it pours all dark and muddy, but from which it issues and moves on a clear and shining river. The Church of Christ, now bearing the name of Protestant, because of having passed a time when it had to *protest* against its oppressors and corrupters, is as old as the covenant of grace, and dates back to the world's early morning. Starting with the first announcement of grace, Gen. 3: 15, the evangel of life to Adam and Eve, it extends through all the mighty interval which reaches from the gate of a lost Paradise, to that Paradise regained.

In restoring and preserving to us the true Church of the New Testament, God has secured us one of his choicest blessings. It is the object of His love. Long antecedent economies were arranged and worked for its establishment

and endowment. Christ loved it, and gave Himself for it. He has endowed it with wondrous agencies of grace, power and salvation. As mediatorial Sovereign, He is ruling the world, in all the grand procession of its historic movements, in its interest and welfare. Its benefits are better than all the riches of the earth. Without them, we should be miserable, and poor, and blind, and naked. Both for this life and the life to come, its blessings are immeasurable. We should rise to a better appreciation of the Church of Jesus. We should love it more, and send up to God our liveliest gratitude, that he has swept off the darkening and destroying power, with which the Man of Sin was seeking still to oppress it.

3. We have an open Bible. As with the Church, we are so accustomed to this blessing, that we are hardly impressed with its greatness. If the sun-light and our daily bread were withdrawn, we would begin to feel how indispensable were the gifts we had been thoughtlessly enjoying. The Scriptures furnish both the light and bread of souls. They are God's royal Book of necessary Truth for all the earth. Next in value after a Saviour and his Spirit, is this volume that enlightens and sanctifies men.

Nothing could atone for the deprivation of the Holy Scriptures. Their withdrawal from the people, by the Church of Rome, was a robbery of their souls, of the Lamp of God, given to show the way to heaven. It took away the spiritual food, without which our immortal nature must famish and die. No art, no science, no philosophy, no fine moral teaching, no gorgeous church-ceremonial, can answer the place of this volume, which God had, for thousands of years, been preparing for men. It is worth more to the world than all other books besides. It reveals the most essential knowledge. It is the strongest check on vice, and the most effectual quickener of virtue. It makes the earth fruitful, and begets the highest intellectual and social culture. It sheds a pure and clear illumination on the way to a blessed immortality. The blessing we enjoy in the open Bible, is seen not alone in the contrast between the dark ages before, and the brighter period since the Reformation, but, especially, in a comparison between the condition of Roman Catholic and Protestant countries. Throughout Christendom, whatever advance has been made in knowledge, freedom, wealth or the arts of life, has been made in spite of the Romish

Church, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, political servitude and intellectual torpor, while Protestant countries once proverbial for sterility and barbarism, have been turned, by skill and industry, into gardens, and have given to history names of renown in philosophy, art and science. Romish Italy has descended, while Protestant Scotland has risen. Catholic Spain has sunk into impotency and degradation, while Protestant Holland has become great in spite of its restricted territory and natural disadvantages. In passing through Germany, Switzerland, or Ireland, the traveler marks a similar difference between the Protestant and Romish districts. So, on this side of the ocean. The Protestant civilization of the United States, has left far in the rear, the Catholic countries of Mexico, Peru and Brazil. We can trace, as on a map, the shadows where the Bible has not been fully opened, to fling its light and power on the minds, and hearts, and energies of the people. "The leaves of the tree are for the healing of the nations." In the march of the nations, the freest and strongest of them, those that are moving ahead of the others, quick with life, industry, enterprise, and the energies of healthy progress, are those into which the influences of the Reformation and its open Bible have most fully flowed. The free constitutions, the unshackled activity and prosperity of this land, have sprung out of the Protestant intelligence and love of liberty that shipped, with the open Bible, across the sea, and cleared a home for freedom and the Church, from the solemn wilderness. And they have all flowed from that great spiritual awakening which unclasped the forbidden volume of God's word.

It is true, the Reformation was indebted to the Bible. It came forth from the Bible. The Scriptures were not only the occasion. They furnished the weapons for the conflict and the victory. They carved out, and set in order all the strong and beautiful pillars of a revived Christianity,—the Protestant Church. But, then, the Bible became indebted, in turn, to the Reformation—for its right acknowledgement and appreciation, for its correct interpretation and explanation, and for its illustration in Christian life and practice. And whatever fruit the Bible has caused to grow on earth, "that is pleasant to the sight,"

or good for spiritual food, bespeaks our gratitude for the work God wrought in the sixteenth century. It is something that demands the grateful acknowledgement, not only of the Christian, but of the man of letters, of the philosopher, the statesman, and the artizan. The Bible is something for government, law, science, business, enterprise, and earthly happiness, as well as for external life. A thankful commemoration of the Reformation is appropriate not to Lutherans alone. It would well become all Protestant Churches; for they all stand in its stream of revived Christianity. It would become our whole country; for the Protestants' free Bible has given its life of freedom, virtue, power, and progress. It would become the world; for the blessings of the Reformation are fast girdling the earth.

Engaged now in the observance of the *Seventh Semi-Centennial* of the Reformation, the Church cannot fail to be filled with admiration and gratitude for the great things which God then accomplished for the Church and the world. Only stupidity or malice can refuse to say, "The Lord hath done great things for us, whereof we are glad." There is too much forgetfulness of God's deeds of grace and love in the midst of the Church. A solemn voice is calling, this year, "Remember all the way which the Lord thy God hath brought thee." The remembrance will be rich in instruction and blessing. It will give us a livelier conviction of God's love and care for his Church. It will re-awaken a proper vigilance against that old, but still living, foe, the Papacy, from whose oppression God's hand brought deliverance, and lead to the placing of fresh sentinels against its treacherous and active purposes in our land. It will result in a clearer and better appreciation of the character, spirit, doctrines and life of our own Church. There is need of broader and larger views of Lutheranism. There is a prevalent tendency to narrow the conception of it to a few peculiarities that may be regarded rather as incidental and collateral, than as forming its essential and grand substance. There is a disposition to "tythe the mint and anise and cummin" of its *formalistic* features, to the neglect of the weightier matters which constitute its life and essence. By beginning with the deep spiritual life of Luther, and dwelling on the regenerative character of the whole work,—a work to bring *life* to souls, and to the Church, through Christ's precious word

and the simple ordinances of His gospel,—a broader conception of Lutheranism will be attained. "We shall not err, if we conclude that a *more profound and lively conception of faith and love appeared to him prominently at the outset, as the essence of the Reformation.* This was, consciously or unconsciously, the motive power of his entire life, giving sublimity to his vocation, and rendering imperishable the result of his mission, as the Reformer of Christendom, by the revival of true religion from her spiritual and original sources."* Looking thus at the vital principles and great truths, set free in the Reformation, and restored by God, to their practical power in our Church, we must see that a goodly heritage has been given us among the families of his Protestant Zion. As the mother Church of the Reformation, the main onward current of revived Christianity, the largest division of Protestantism, holding the great, vital doctrines of salvation, formulated in a Confession which stands in the midst of other Confessions as Joseph's sheaf among the bowing sheaves of his brethren, with a History and a Theology unsurpassed, and a long array of great heroes of faith and zeal that will shine in the firmament of God's glory—while loving and honoring other Protestant communions—we have every reason to prize and rejoice in our own. We need a revival,—not of bigotry, or a narrow denominationalism, God forbid!—but of *true Church love.* We need a right and grateful appreciation of the inheritance which God has given us. And as the Church retraces the *labors, conflicts, and burning zeal* of the Reformers, through which it has been thus blessed, it can hardly fail to be itself lifted up into the same holy, self-renouncing zeal and activity. The retrospect must necessarily tend to bring it into sympathy with their earnest spirit and sublime devotion, and quicken into worthier energy and activity. The Church has sunk into an ease-seeking and indolent spirit. A view of their devotion should awaken and stir the Church: The Jubilee has come to call us to hold communion with their Christian fervor and zeal. It may bless us richly. God may cause many to catch the spirit of the Reformers. And when we love the Church as they loved it, love the truth as they loved it, and are ready to sacrifice everything for its triumph as they did, like them we shall not live in vain, or labor in vain.

* Gelzer, *Life of Luther*, p. 290.

ARTICLE XII.

NOTICES OF NEW PUBLICATIONS.

The Church of the Redeemer, as developed within the General Synod of the Lutheran Church in America, with an Historic Outline from the Apostolic age. To which is appended a Plan for restoring Union between all orthodox denominations. By S. S. Schmucker, D. D., Emeritus Professor of Theology in the Theological Seminary, Gettysburg. Baltimore: T. Newton Kurtz. The work is dedicated, by the author, to the different Evangelical Lutheran Synods in the United States, of all nationalities, the American, the German, the Swedish and the Norwegian, and especially those connected with the General Synod, and, in twelve chapters, discusses the following topics: (1) The Church of God in general; (2) The essential features of Christian worship; (3) Historical Sketch; (4) Reformation of the Sixteenth Century; (5) Organization of the different Protestant Denominations of Europe; (6) Special History of the Evangelical Lutheran Church; (7) Church Development; (8) Vindication of the Five Cardinal Features of the General Synod as Scriptural Developments of the Church of the Redeemer; (9) The General Synod's Views of Government and Discipline, Scriptural; (10) The mode of Worship of the General Synod, accordant with Scripture; (11) The Distinctive Usages or Denominational Peculiarities of the General Synod, accordant with Scripture and Scriptural Principles; (12) The Design and Spirit of the General Synod, Scriptural. The book seems to have been prepared with great care, and is written with the clearness and earnestness which characterize all the author's productions. Even those who differ from him in sentiment, will be glad to read the matured views of one, who has occupied so prominent a position in the Church.

A Critical and Exegetical Commentary on the Book of Exodus, with a new translation. By James G. Murphy, D. D., Professor of Hebrew, Belfast. Andover: W. F. Draper. In the critical study of the Old Testament, this monograph will be found an important help. The author, in addition to his thorough acquaintance with the Hebrew, possesses good common sense and great gift of expression. He gives the decided results of his investigations, rather than the incongruous opinions of various critics; conclusions, rather than the enumeration of different authorities. He thinks that a proper interpretation of the Scriptures will obviate supposed difficulties, which have arisen mainly from misapprehension, and will bring out more strikingly the harmony of revelation with science, reason and history. His idea is, that we should be careful, to ascertain what is the precise meaning of Scripture, before we pronounce it to be at variance with the principles of ethical, or metaphysical truth, the facts of nature, or the works of God.

Origin and History of the Books of the Bible. Both the Canonical and the Apocryphal. Designed to show what the Bible is not, what

it is, and how to use it. By Prof. C. E. Stowe, D. D. The New Testament illustrated. Hartford Publishing House. Ziegler, McCurdy & Co., Philadelphia. The book is marked by learning, simplicity of style, and admirable adaptation to practical purposes. It embodies the results, for many years, of the author's earnest study of the Bible, and discusses subjects of the highest importance. A faithful portrait of Professor Stowe, with thirteen beautiful illustrations, accompanies the work.

An Historical Sketch of Sacerdotal Celibacy in the Christian Church. By Henry C. Lea. Philadelphia: J. B. Lippincott & Co. This volume furnishes an interesting and consecutive narrative, of the rise and progress of clerical celibacy, and of the origin of the practice as a fixed law of the Latin Church. In thirty chapters, the course of Church History, from Nicholas the Deacon, to the last enactments respecting the marriage of the clergy, is traced with an extended and minute collection of facts and an array of references, indicating wonderful industry, and reflecting the highest credit on the author. The work is impartial and uncontroversial, and yet the facts presented are an unanswerable argument against enforced celibacy in the Church. The volume is a positive addition to our literature, and that an American publisher should have the inclination and the leisure to give to his countrymen so substantial and valuable a contribution to theological knowledge, is no less gratifying than surprising.

History of the Methodist Episcopal Church in the United States of America. By Abel Stevens, LL. D. Vols. III. and IV. New York: Carlton and Porter. These are the concluding volumes of Dr. Stevens' valuable History, already noticed with favor in the pages of the *Review*. The narrative concludes with the year 1820, and abounds in interesting facts and graphic sketches. The work will take high rank as a permanent acquisition to our denominational literature, and will be read with interest and instruction by many who are not Methodists.

Lectures on Natural Theology; or Nature and the Bible from the same Author. Delivered before the Lowell Institute, Boston. By P. A. Chadbourne, A. M. M. D. New York: G. P. Putnam & Son. This work has great advantages over others on the same subject. Those accustomed to Paley will be surprised to find so many new phases of argument developed. The topics selected, are more comprehensive. The discussions present a satisfactory examination of questions, which the discoveries of the present age have unfolded. The book cannot fail to awaken in the student a love for the study of Nature, and an earnest desire for independent observation in so profitable a field of human thought.

Theology of the Greek Poets. By W. S. Tyler, D. D., Williston Professor of Greek in Amherst College. Boston: Draper & Halliday. This instructive volume consists of six papers, which were printed separately in Theological Quarterlies of the country, and embrace the following topics: (1) The Head of the Church, head over all things; (2) The Homeric Question; (3) The Homeric Doctrine of the Cross; (4) The Homeric Doctrine of Sin, its Expiation and its Penalty; (5) The Theology of *Æschylus*; (6) The Theology of *Sophocles*. Perhaps the title does not exactly convey a full, or complete, idea of the work, and there may be a want of system in the

arrangement, and an unnecessary repetition, in consequence of the disjointed preparation of the discussions, and sometimes unwarranted inferences, owing to the author's enthusiasm in the subject, yet the production is an admirable illustration of the truth of both natural and revealed theology, and suggests original methods for the defence of these truths. Every page exhibits the erudition of the thorough scholar and the accomplished writer.

Outlines of Theology. By Alexander Vinet. Second edition. London: Alexander Strahan. New York: Routledge, 416 Broome st. The volume consists of extracts from Dr. Vinet's theological works, and is divided into three Sections: Man and the Gospel; Doctrine and Morality of Christianity; Historical Christianity. The matter is skillfully arranged by the Editor, M. Astié, and the work is an interesting contribution to our theological literature.

The History of the Church of God, during the period of Revelation. By Charles C. Jones, D. D. New York: C. Scribner & Co. The book is designed for the general reader, as a repository for instruction in reference to the Church before the advent of Christ. The facts of Scripture history are epitomized and arranged, and the character, meaning and scope of the Old Testament institutions, presented from the author's stand-point.

The Three Gardens. Eden, Gethsemane, and Paradise; or Man's Ruin, Redemption and Restoration. By William Adams, D. D., *Thanksgiving: Memories of the Day; Helps to the Habit.* By Wm. Adams, D. D. New York: C. Scribner & Co. These volumes are from the pen of one of our most prominent American divines, whose writings are distinguished for the purity and elegance of their style, and for the rich gospel truth which on every page they breathe. The first volume has been, for some time, before the public, and treats of the principal facts which compose the Christian system. The second is devoted to miscellaneous subjects, such as are suggested on the occasion of National Thanksgiving.

Prayers from Plymouth Pulpit. By Henry Ward Beecher. Phonographically Reported. New York: Chas. Scribner & Co. These Prayers were reported without the knowledge, but published with the approval of the Pastor, for the parsonal perusal and enjoyment of the venerable Dr. Marsh, long and widely known for his useful labors in the Temperance cause, who always found the devotional exercises so attractive and profitable in his frequent attendance upon the services of the Plymouth Pulpit. Different opinions will, of course, be formed in reference to them, but they are, certainly, beautiful illustrations of extemporaneous supplication, and are full of the most elevated and heavenly thoughts, expressed in appropriate, glowing and affluent language.

Devotional Guides. By Rev. Robert Philip, of Maberly Chapel. With an Introductory Essay. By Rev. Albert Barnes. New York: Robert Carter & Bros. This new edition, in one volume, of a standard work, will be gratefully received by the Christian public. Few books will be found better adapted to produce a devotional frame of mind, or more useful in promoting spiritual growth in the heart. It will never grow old or become dry and tedious. It will retain its freshness, and with its evangelical, pungent, heart-searching truth, meet the wants of the soul.

The Glory of the Redeemer in his Person and Work. By Octavius Winslow, D. D. New York: Robert Carter & Bros. In this work is presented a view of the personal and official glory of the Redeemer in an experimental and practical aspect of the subject. It is written in an elevated strain and with decided literary ability, full of devout thoughts and meditations, expressed in choice and attractive language.

Meditations and Contemplations. By James Hervey, A. M. To which is prefixed the Life of the Author. New York: Robert Carter & Bros. For more than a century have Hervey's Meditations been read by a large class of reflecting Christians. They are valuable, not only on account of their relations to the past, but for their eminently devotional character. They contain a vein, suggestive of religious feeling, and such a fervor and glow of piety, that we can readily overlook the excess of ornament and extravagant style of the author.

Meditations on the Actual State of Christianity, and on the Attacks which are now being made upon it. By M. Guizot. Translated under the superintendence of the Author. New York: Chas. Scribner & Co. This book is taken up with the discussion of the following topics: (1) The Awakening of Christianity in France in the XIXth century; (2) Spiritualism; (3) Rationalism; (4) Positivism; (5) Pantheism; (6) Materialism; (7) Scepticism; (8) Impiety, Recklessness and Perplexity. It is adapted to the times, and will tend to unmask error in its modern entrenchments, and strengthen the faith of believers. The writer, now an octogenarian, writes with great clearness and in a hopeful spirit, with full confidence in the progress of liberty and truth, and with loyalty to freedom and law.

The Great Architect. Benedicite: Illustrations of the Power, Wisdom and Goodness of God, as manifested in his Works. By G. Chaplin Child, M. D. New York: G. P. Putnam. Written in an easy, graceful style, by an intelligent physician, well acquainted with the various departments of natural science, and abounding in illustrations and incidents, it cannot fail to interest and instruct the reader.

Hymns of Faith and Hope. By Horatius Bonar, D. D. Third Series. New York: Robert Carter & Bros. Dr. Bonar needs no formal introduction to the Christian public. He is one of our most acceptable modern authors in lyric poetry. Some of his productions take their regular place among the Songs of the Sanctuary, and are distinguished for their evangelical, earnest sentiments, bringing home to the heart those great truths, on which faith and love delight to dwell, expressed in the most graceful and rhythmical language.

College Life: Its Theory and Practice. By Stephen Olin, D. D. LL. D. Late President of Wesleyan University. New York: Harper & Bros. This volume, containing seven lectures and four baccalaureate addresses, discusses subjects related to College-life, and abounds in wise suggestions and earnest thoughts. They embrace the author's mature and comprehensive views in reference to mental and moral culture, developed in the experience of nearly a quarter of a century, devoted to the work of instruction and discipline.

Mistakes of Educated Men. By John S. Hart, LL. D. Phila. J. C. Garrigues. This is the fourth revised edition of the admirable

and suggestive Address, originally delivered before the Students of Pennsylvania College in 1861. It contains much wholesome advice, on taking care of the bodily health, the habit of being beforehand with whatever we undertake, on holding on to the calling or the profession we have chosen, on having some fresh intellectual acquisition always on hand, on limiting our studies to our own speciality or our intercourse to our own sect, on cultivating the art of conversation, and the duty of cultivating good manners. These topics are ably discussed, and clearly and forcibly illustrated by examples taken from real life. It is eminently a practical work.

Weighed in the Balance, one of that excellent series by the Author of "Win and Wear Series;" *Bible Jewels*, by Richard Newton, D. D., so well known for his power as an evangelical writer and a religious instructor of the young. *A Fagot of Stories for Little Folks*; and *Stamp-on-it John* and other Narratives, by the Rev. P. B. Power, are recent publications of Robert Carter & Bros., who are doing so much to elevate the character of the literature designed for the young. The simple impress of the Carters, who always publish good books, is an ample recommendation of a work.

Short Studies on Great Subjects. By James Anthony Froude, M. A., Late Fellow of Exeter College, Oxford. New York: By Chas. Scribner & Co. The volume consists of a series of articles, contributed to Magazines and Journals, or delivered as Lectures on subjects of historical and theological interest, such as the "Times of Erasmus and Luther," the "Dissolution of the Monasteries," the "Lives of the Saints," the "Book of Job," "Homer," "Reynard the Fox," written in an easy, popular style. Although the author appears to better advantage in his "History of England," than in these essays, all the productions of his pen indicate thought, culture and great earnestness of purpose.

Language and the Study of Language. Twelve Lectures on the Principles of Linguistic Science. By William Dwight Whitney, Professor of Sanscrit and Instructor in Modern Languages in Yale College. New York: Chas. Scribner & Co. Few studies are invested with a greater charm than the study of Philology. Of late it has received increased attention, and, during its prosecution, some of the most instructive and interesting discoveries have been made. The volume before us is the result of Professor Whitney's careful researches, and the advantages of his vast knowledge on the subject, are given in such a manner, as to make it acceptable and useful even to the general reader. The principal facts in reference to language, its nature, origin, growth, classification, ethnological bearing and value, are presented and illustrated in a clear, logical and scientific form. The work, we are sure, will attract the interest of students, and we only regret that our brief limits allow us only to direct attention to its general character.

Grammatical Synthesis. The Art of English Composition. The Art of Discourse. A System of Rhetoric. Adapted for use in Colleges and Academies. And also for Private Study. By Henry N. Day. New York: Chas. Scribner & Co. These are valuable additions to our educational literature, the one a complete treatise on grammatical synthesis, the sentence in its elements and philosophy and the art of its construction; the other, the principles of Rhetoric reduced to a more exact system, in respect to its internal properties,

and its relations to kindred arts and sciences. Regarding the thought as the essential thing, the author aims to develop the whole art of composition, and the whole science of grammar from the thought. The instruction, communicated through these books, must necessarily have a direct practical value.

The American Tract Society is publishing an unusually large number of new and excellent works, providing for the religious wants of the German as well as the English community, and placing the whole country under the deepest obligations for its disinterested and valuable labors. The mechanical execution of these volumes is in the most attractive style, favorably comparing with the best issues of the American Press. We have recently examined with much satisfaction and deep interest the *Life and Times of Martin Luther*, by W. Carlos Martyn; *Life and Times of John Milton*, by W. C. Martyn; *History of the Huguenots*, by W. C. Martyn; *Records from the Life of S. V. S. Wilder*; *The Awakening of Italy and the Crisis of Rome*, by Rev. J. A. Wylie, L.L.D.; *The Spring-time of Life, or advice to Youth*, by David Magie, D.D.; *Hints and Thoughts for Christians*, by John Todd, D.D.; *Nuts for Boys to Crack*, by John Todd, D.D. All of the volumes are worthy of a place in every Christian family.

Faith's Work Perfected: of Francke's Orphan House at Halle. By A. H. Francke, Professor in the Halle University, and Founder of the Orphan House. Edited and Translated by Wm. L. Gage. New York: A. D. F. Randolph. In this charming little book, the story of the origin and early progress of this Institution is told with great simplicity, by Francke himself, whilst the Editor furnishes us with important supplementary information. The history of the Orphan House, seems more like a romance than a record of facts, whilst its influence, for the last century, has been powerfully working in the direction of benevolent effort and juvenile reform. At the present time, the Institution numbers nearly four thousand pupils, with a corps of almost two hundred teachers. Francke's narrative is touching and instructive, teaching us lessons of self-sacrificing, faithful effort. It deserves to hold a place in every Christian heart.

The Household of Sir Thos. More. Jacques Bonneval, or the Days of the Dragonnades. New York: M. W. Dodd. Two more volumes of this admirable series have been laid on our table. They are beautifully printed, in the antique style, and vividly carry back the mind to the time when the scenes narrated, transpired. The matter is very instructive.

The Shadow of the Rock, and other Poems. New York: A. D. F. Randolph. This is a judicious selection of Poems gathered from various sources, animated with a devout Christian spirit, and altogether worthy of the beautiful mechanical execution given it by the author.

Chambers' Encyclopædia. A Dictionary of Universal Knowledge for the People. Illustrated. Phila. J. B. Lippincott & Co. The IX volume, commencing with the word *Sound* and ending with that of *Vitacea*, of this valuable Encyclopædia has made its appearance. Those who are in the habit of consulting this treasury of knowledge, will be gratified to learn that one volume more will complete the work, so useful for constant reference.

Kathrina: Her Life and Mine. By J. G. Holland. New York:

Charles Scribner & Co. This is a noble Christian Poem, by a popular and gifted writer, full of beautiful thoughts, and abounding in the finest descriptions of character and incidents, pervaded by a pure and earnest spirit, and having a high moral and religious aim. The design of the author is to illustrate the power of woman, when her heart and life are consecrated to God, and controlled by the benign influences of religion, in restraining man in his wanderings and restless ambition, and conducting him to the only true source, where rest for the immortal spirit can be found. We think the author's effort is a decided success. He has a vein of poetry peculiar to himself, and some of his passages indicate the highest gifts of poetic inspiration. The Poem, will be read from the beginning to the close with deep and unbroken interest.

The Bulls and the Jonathans; comprising John Bull and Brother Jonathan and John Bull in America. By James R. Paulding. Edited by W. J. Paulding. New York: Chas. Scribner & Co. These admirable satires, for a long time out of print, will be still appreciated, although many of the temporary and local allusions are lost. They are written somewhat in the vein of the Knickerbocker of Irving, the first a burlesque on the history of the United States, and the second, a burlesque of the contemptuous language employed by English travelers thirty years ago, when writing on this country. The unaffected humorous style and quaint ideas of the author, make it quite an interesting volume.

The Little Preacher. New York: A. D. F. Randolph. The substance of this little volume, by one of our most accomplished female authors, originally appeared in the "Hours at Home." It presents a simple and beautiful picture of home-life in Germany, and is deeply interesting.

Agnes Wilbur; or a Daughter's Influence. By Catharine M. Trowbridge. Philadelphia: J. C. Garrigues & Co. The lesson inculcated in this volume, is the importance of laboring to do good in the domestic circle, in the ordinary experiences and positions of life. Agnes Wilbur, after being herself taught in the school of Christ, is, in the hands of God, the instrument of the conversion of her father, and other members of the household. It is a story of great beauty.

One Hundred Gold Dollars. By Mrs. J. E. McConaughy. Philadelphia: J. C. Garrigues & Co. This, also, is an excellent contribution to our Sunday School Literature. It is designed to show the uses and abuses of money, and is illustrated by striking incidents from the lives of distinguished men.

Helena's Household. A Tale of Rome in the First Century. New York: Robert Carter & Bros. The narrative is simple and full of interest, and is valuable in the moral and religious lessons it so impressively teaches.

Life and Campaigns of General Robert E. Lee. By James D. McCabe, Jr. With Steel Plate and Maps. Although inaccurate and partial, in many of its statements, it is interesting as coming from the other side, and we have been rather surprised to find so much that is impartial, and kindly expressed in reference to the North.

Miss Ravenel's Conversion from Secession to Loyalty. J. W. De Forest. New York: Harper & Bros. This is a pleasant story, produced by the late Rebellion, in which the events of the War are

blended with those of personal character and domestic narrative. The book is more interesting than many of its class, and bears evidence of genuine ability.

Tyson's Stereoscopic Views of the Battle-field of Gettysburg. Several of these views have been placed on our table by our young friend Mr. Wm. H. Tipton, taken by himself and Mr. H. A. Smeltz. They are exceedingly beautiful, representing important positions in both armies, scenes on Culp's Hill, Wolf Hill, Willoughby's Run, Rock Creek, Pennsylvania College used as a Hospital during and after the battle, the Theological Seminary, Gen. Meade's and Gen Lee's Head Quarters, the National Cemetery, etc., etc. The young artists deserve great credit for their successful efforts.

Part VI. of the American Edition of Dr. William Smith's *Dictionary of the Bible*. Revised and edited by Prof. H. B. Hackett, D. D., with the co-operation of Ezra Abbot, A. M., of Harvard University, is on our table. We again commend the work as a most valuable help in the study of the Sacred Scriptures. The present number concludes with an article on *Egypt*.

The Rebellion Record. A Diary of American Events. D. Van Nostrand. This valuable and standard work has reached its LXIX. Part. The present No. is illustrated with portraits of Generals McPherson and Carter, and is filled with documents of permanent interest.

Harper's Pictorial History of the Great Rebellion. Nos. 21, 22, 23 and 24 of this interesting History are on our table, and include the graphic and thrilling narrative of the Battle of Gettysburg. The wood cuts are beautiful; in one of them, however, a mistake is made in designating the College, used as a hospital, as the Theological Seminary.

Statistics of Intemperance. Prize Tract. By Rev. Thomas Lape, A. M., Malden, N. Y.

A Sermon on Dancing. Preached in the Lutheran Church, Ashland, Pa., Jan. 6th, 1867. By Rev. J. R. Sikes.

Addresses delivered at the Laying of the Corner Stone of Stevens' Hall, Pennsylvania College, Gettysburg, Aug. 8th, 1867. By Hon. M. R. Thayer, and S. S. Schmucker, D. D.

Glad Tidings: New Hymns and Tunes for Sunday Schools. By R. M. McIntosh. Baltimore: T. N. Kurtz.

Hypoleukos. Lutheran Jubilee, Being the Semi-Centennial of Lutheranism, or Lutheranism viewed in its Spiritual aspect, together with its rise, progress, and present state of Lutheranism in the United States of America. Preached before the Melancthon Synod of Maryland, Sept. 15th 1867, and published by request of Synod. By Rev. R. Weiser, Manchester, Md.

Catechism for the Jubilee. By Rev. J. Fry, A. M., Reading, Pa.

Catechism for the Seventh Jubilee, or 350th Anniversary of the Reformation. By Rev. J. B. Rath, A. M., Bethlehem, Pa.

The Lutheran Almanac for 1868. Baltimore: T. Newton Kurtz.

Lutheran Church Almanac for the year of our Lord 1868. Allentown: Rev. S. K. Brobst.

CONTENTS OF NO. LXXIII.

Article.	Page.
I. LIFE AND LABORS OF AUGUSTINE,.....	1
II. SCHMID'S DOGMATIC THEOLOGY,.....	16
By CHARLES A. HAY, D. D., Professor in the Theological Seminary, Gettysburg, Pa.	
III. THE HUMAN ELEMENT IN RELIGION,.....	24
By Rev. J. WINECOFF, A. M., Berlin, Pa.	
IV. BIBLIOGRAPHY,.....	33
By S. AUSTIN ALLIBONE, LL. D., Philadelphia.	
V. THE IMAGE OF GOD,.....	72
By M. JACOBS, D. D., Emeritus Professor in Pennsylvania College.	
VI. THE STRENGTH AND BEAUTY OF GOD'S SANG- TUARY,.....	82
By Rev. EDSALL FERRIER, A. M., Professor in Pennsylvania College.	
VII. REMINISCENCES OF LUTHERAN MINISTERS,.....	89
VIII. THE WORK OF THE MINISTRY,.....	121
By Rev. C. A. STORK, A. M., Baltimore.	
IX. MINISTERIAL SUCCESS,.....	130
By Rev. M. H. RICHARDS, A. M., Phillipsburg, N. J.	
X. GEOLGY AND MOSES,.....	138
By Rev. L. STERNBERG, D. D., Albion, Iowa.	
XI. THE REFORMATION,.....	154
By M. VALENTINE, D. D., Professor in the Theological Seminary, Gettysburg, Pa.	
XII. NOTICES OF NEW PUBLICATIONS,.....	167

The Evangelical Quarterly Review for October, completes the eighteenth volume. It contains some excellent papers. A valuable feature of this Quarterly, and one which commends it to preachers of all denominations, is the translations which each number contains, from the best German theological writers.—*The Methodist, N. Y.*

The Evangelical Quarterly Review, for October, has quite a full list of articles. The article on the *Preaching before the Reformation*, adds a valuable chapter to Church History.—*The Evangelist, N. Y.*

This Quarterly is always up to time in making its appearance, a characteristic, which cannot be predicated of every other similar publication. It seems to grow in interest and value. It is ably conducted, and well worthy of the patronage of the Church, to whose interests it is especially devoted.—*Reformed Church Messenger, Phila.*

The Lutheran Church is at present interested in the Jubilee of the Reformation. Much of the thinking of the ministry is in that direction. This number of the *Review* contains four suggestive articles *apropos*. But these do not cover more than half the pages of this full and interesting number for October.—*Christian World, Cincinnati, O.*

The Paper on *Preaching before the Reformation*, is one of those monographs, which are the delight of the German mind, and throws strong light on a new quarter of Church History. It is a valuable contribution to our material for estimating the value of the Reformation, as restoring to its true place the preaching of the Word. But the most able paper of the whole number, a paper which is worth the price of the *Review* for the whole year, is Dr. Sprecher's Holman Lecture on the *Second Article of the Augsburg Confession*. Dr. Sprecher has proved himself, by this Paper, not merely a Church and doctrinal historian, but, what is much rarer and higher, a philosophic historian, able to find the present in the past, and to interpret the present by the past.—*Lutheran Observer, Phila.*

The Evangelical Quarterly Review, for October, has appeared, with its usual promptness. It contains an unusually large number of historical articles, possessing great interest, without crowding out others of a more didactic character.—*The Lutheran Standard, Columbus O.*

The present number concludes the eighteenth volume of this *Review*. Its continued existence, amid the vicissitudes, attendant upon such publications, testifies to its intrinsic worth. The Church cannot now afford to dispense with this *Review*. Every number is a valuable contribution to her literature.—*Evangelical Lutheran, Charlotte, N. C.*